REYNOLDS HISTORICAL

GEN

GENEALOGY
929.102
F91JO
V.7

THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY

EDITED BY

NORMAN PENNEY, F.S.A., F.R.Hist.S.

VOLUME VII

1910

London
HEADLEY BROTHERS
14, Bishopsgate Street Without, E.C.
Philadelphia
HERMAN NEWMAN, 1010 ARCH STREET
New York
DAVID S. TABER, 144 EAST 20TH STREET

F 699606

HEADLEY BROTHERS,

PRINTERS,

BISHOPSGATE, E.C.: AND ASHFORD, KENT.

Contents.

PAGE.

Notes and Queries 2, 42, 86, 150
"Quakers" in Carlyle's "French Revolution" .. 6
Correspondence of Anne, Viscountess Conway, 1675.
Joseph F. Green 7, 49, 89
Jonathan Backhouse and the Bank Notes 17
Presentations in Episcopal Visitations, 1662-1679.
Prof. G. Lyon Turner, M.A. 18
Extracts from Letters to Mary Watson respecting the Irish Rebellion, 1798 .. .. 21, 68
Side-lights on Quaker History to be found in "The Diary of Samuel Pepys" 25
Henry Frankland's Account of his Travels in America, 1732 27
Friends and the Learned Societies 30, 45, 88
A French View of Quakerism 33
George Fox's Uncle Pickering 34
Friends in Current Literature.
Isaac Sharp, B.A., and *Norman Penney, F.S.A.* 35, 80, 118, 195
George Fox and the Gay Little Woman 39
Letter from John Abraham to his Grandmother, Margaret Fox 40
Obituary 48, 135, 200
Bedfordshire County Records 55
Early Quakerism in Ireland 56, 101
"Lancasterian Pippins" 58
Joseph John Gurney in Philadelphia 59
On the Track of Old Friends in Derbyshire.
Edward Watkins 61
Some Account concerning the Women's Monthly Meeting in Bucks 63
Women Friends in Bucks, 1678 64
Friends in South Carolina 65
Certificates for Meeting Houses 72

		PAGE
Letters to William Penn from Worcester Prison, 1674		73
Early Friends at Poulner, Hants. ..	*Henry W. Sanders*	76
Early Spiritual Experiences of George Fox		78
Death of Mary Fox		79
"The Record Book of Friends of the Monethly Meeting att Urie"		91, 184
"Extracts from State Papers" ..	*H. W. Clemesha*	99, 150
Early Friends' Schools in Scotland.	*William F. Miller*	105
Charles Lynch, of Lynchburg, Va.	*Ella Kent Barnard*	114
Meeting Records—Bristol		116
Complete Edition of Writings of William Penn ..		117
John Sotcher, Steward at Pennsbury Manor ..		122
List of Members		123
Early Collumpton Friends ..	*George Eyre Evans*	133
Friends and Pietists in Germany		136
Thomas Salthouse to Leonard Fell, 1662		140
"Redemptioners"		142
The Nicholson Manuscripts		143
Ministers Travelling in the West		144
George Fox to Justice Fleming, 1663		146
Officers for the Year 1910-11		147
Balance Sheet for 1910		148
Friends and the Castle of Chambord		151
George Fox to Friends in Ireland, 1685		181
Testimony Concerning Grace Chamber, 1763 ..		182
American Descendants of John Reckless.	*James Emlen*	191
Thwarted Marriage Proposals		194
Dr. Fothergill's Prescription for Tender Eyes ..		194
John Crook and the Haunted Room		200
Index		201

Illustrations.

	PAGE
Ragley, Warwickshire	49
Castle of Chambord, France	153

Vol. VII. No. 1. First Month (Jan.), 1910.

THE JOURNAL
OF THE
FRIENDS' HISTORICAL SOCIETY.

Contents.

	PAGE
Notes and Queries :—	
Friends in Scarborough in 1798—Date of George Harrison's Death—George Gee of Manchester—The Daughters of Margaret Fell—Death of Harper Gaythorpe, F.S.A. Scot.—Quakers' Yard—Families of Clemesha, Springall and Bleckly—Hannah Lightfoot	2
"Quakers" in Carlyle's "French Revolution"	6
Correspondence of Anne, Viscountess Conway, Quaker Lady, 1675. I. By *Joseph J. Green*	7
Jonathan Backhouse and the Bank Notes	17
Presentations in Episcopal Visitation, 1662-1679. By *Prof. G. Lyon Turner, M.A.*	18
Extracts from Letters to Mary Watson respecting the Irish Rebellion, 1798	21
Side-lights on Quaker History to be found in "The Diary of Samuel Pepys"	25
Henry Frankland's Account of his Travels in America, 1732	27
Friends and the Learned Societies	30
A French View of Quakerism	33
George Fox's Uncle Pickering. By *W. T. Whitley, M.A., LL.D., F.R.Hist.S.*	34
Friends in Current Literature. By *Isaac Sharp, B.A.*, and *Norman Penney, F.S.A.*	35
George Fox and and the Gay Little Woman	39
John Abraham to Margaret Fox	40

D=The Reference Library of London Yearly Meeting,
Devonshire House, 12, Bishopsgate Without, London, E.C.

"EXTRACTS FROM STATE PAPERS."

Progress is being made with the printing of this Supplement. Intending subscribers should fill in at an early date the form enclosed in the July JOURNAL, as the price of the Supplement will be raised upon publication from 3s. to 4s. 6d. ($1.15) net.

We have received a number of replies to our inquiry re the cutting of the edges of THE JOURNAL, but we do not think that, judging from these replies, the desire for a change is sufficiently strong to warrant such change being made at present.

FRIENDS IN SCARBOROUGH IN 1798.—"The Quakers' times of meeting are twice on the Sunday, and once on the Wednesday. The present number of this Friendly Society is forty-eight. They have a burial ground in a field near Falsgrave" (Hinderwell, *History and Antiquities of Scarborough*, York, 1798). In the enumeration of the places of worship occurs "Quakers, near Cook's Row." Of George Fox in the Castle the writer says, "The peaceful serenity of his mind was unmoved by external accidents and, though deprived of every social intercourse with his friends, and exposed to the derision of his enemies, this holy man, in patience possessed his soul, superior to every indignity."

DATE OF GEORGE HARRISON'S DEATH.—William C. Braithwaite sends the following in correction of the date "Fifth Month, 1656," given in THE JOURNAL, vol. vi. p. 172n.

"The date of Harrison's ill-treatment at Haverhill seems rightly given in the extract printed in the last number of THE JOURNAL as 4th of 10th month (*i.e.* December), 1656. This has been wrongly given as 10th of 4th mo. (*i.e.* June), 1656, and has led to the statement that he died in July. But a letter from Thomas Robertson to Margaret Fell dated from Horsham, 4th August, 1656 (D. Swarthmore MSS., iv. 204) shows that he was then in Kent with Stephen Hubbersty, and another letter from Hubberthorne to Margaret Fell, dated from London, 2nd September, 1656 (D. James Bowden's copy of a letter in the Caton Collection), speaks of his being in London, and says that he is passing into Essex. This letter refers to the Launceston prisoners, so is certainly to be dated in 1656. The Kendal accounts include a payment in October, 1656, 'to Richard Willan that George Harrison borrowed 15s.' (D. Swarthmore MSS., i. 292). His death must accordingly be dated (say) January, 1657."

GEORGE GEE, OF MANCHESTER (iv. 86, vi. 143).—Both Francis Bugg (*Battering Rams*, p. 15) and William Rogers (*Christian Quaker*, pt. v. p. 48) state that George Fox was in the employ of George Gee of Manchester, shoemaker. It has been suggested that *Manchester* may be a mistake for *Mancetter*, which latter place would be much nearer to Fox's home.

The following letter from Charles W. Sutton, M.A., of the Manchester Public Library, will be read with interest:—

"As Gee was a fairly common name in Manchester in George Fox's time I am afraid that we cannot settle the question *Manchester* v. *Mancetter* by reference

[1] There is no entry of death in either the Essex or Westmorland Registers. The date, "Fifth Month, 1656," appears in *Piety Promoted*, 1702, and is repeated by Thomas Camm, quoting *P.P.* (*F.P.T.* 250), but it must be incorrect.—EDS.

to Gees alone. In an assessment made in 1648 (*Chet. Soc.* n. s. 63) five Gees occur. One of these was George Gee, but I do not know his trade. Another was William Gee, who may be the Wm. Gee of Manchester, shoemaker, who was buried 15th June, 1676, but I do not find a reference to his trade in the parish register, although a child, presumably his (Thomas, son of William Gee) was bap. 28th March, 1647. A George Gee, of Manchester, calender, who may be the same as George, of 1648, was buried in 1681."

Can any of our readers in the Midlands give us information respecting Gee of Mancetter?

THE DAUGHTERS OF MARGARET FELL (vi. 81, 162).—The order of the last five daughters is confirmed by reference to a letter from Leonard Fell to M.F. (Swarthmore MSS., i. 123), in which he sends love to "Isabell, Sarah, Mary, Susanna and little Rachel."—W. C. BRAITHWAITE.

DEATH OF HARPER GAYTHORPE, F.S.A. SCOT. — *The Ulverston News*, of January 1st, records the decease of Harper Gaythorpe, of Barrow-in-Furness, on the 27th ult., aged fifty-nine. Mr. Gaythorpe was a great authority on the antiquities of the Furness district, and though not a Friend he wrote also on Friends' history. He was in frequent correspondence with Devonshire House, and recently he presented to D. a copy of "Furness Past and Present," 2 vols., 1880, written by his father-in-law, Joseph Richardson. His assistance will be much missed.

QUAKERS' YARD.—People so often ask the origin of the name of the town and station "Quakers' Yard" that I think some notes in THE JOURNAL would be useful and interesting.

The deeds belong to South Division of Wales Monthly Meeting, and are in my custody. They are as follows:

1st, dated 1667. Mary Chapman leases to Trustees for 1,000 years, rent 1d. annually if demanded—the ground for a "place of burial for the dead especially those who are called Quakers."

2nd. A document with these papers, but illegible.

3rd. Copy of will of Mary Chapman, dated 1669, "I give and devise one plot of land unto the people of the Lord called Quakers to bury their dead in for ever. It is walled about and made ready for that use."

4th. Trust Deed, dated 1746, from Jenkin Thomas, the legal representative of the longest lived trustee of those named in the lease of 1667, to new trustees.

I cannot understand the use of this, as the *freehold* now belonged to Friends under Mary Chapman's will.

5th. Old map (undated) shewing area 1a. 1r. 3p.

6th. Building lease, dated 1868, from Trustees (only one of these alive in 1910) for ninety-nine years of all the surface to Lewis Parry. Friends reserve power to bury in a certain portion.

7th. 1889. The coal under the property was sold, and the proceeds used towards the building of Cardiff Meeting House.

The property is still held by trustees, and the rent used for the general purposes of the Monthly Meeting.—F. WILLIAM GIBBINS.

From several papers respecting Quakers' Yard, lent by F. W. Gibbins, we glean the following :—

The following note on Quakers' Yard and "Lydia Phell" was found by "Cadrawd" (T. C. Evans, of Llangynwyd) in the unpublished Iolo MSS.[2] at Llanover, which he examined by permission of Lady Llanover :—

"Inscription on a Tombstone in Quakers Yard. 'Here lieth the body of Lydia Phell, who departed this life the 20th of December, 1699.' The age is obliterated.

"Lydia Phell, it is said, was a Quaker, who had a freehold property in the neighbourhood. She gave the ground, walled about it, and it still remains to be [it is a large yard] to the Society of Friends for a place of Worship, it continued as such till within the memory of many still living. I have been twice at a meeting of Divine Worship there. It has a stone bench all round it, and the wall is six feet high, with a door to enter each side. It is still the property of the Friends, by whom the wall had been repaired in 1821. The traditional account of Lydia Phell is that she was a single woman, who had bought the estate and lived on it, that it was intended to build a Meeting House there, but that most of the Society in these parts emigrated with William Penn to Pennsylvania, and that after the death of Lydia Phell, what remained of them here founded the Society at Treforhyg, where a Meeting House, said to be the oldest in Wales, had been built by William Bevan, of whom the present [or late] Joseph Gurney Bevan, of London, is descended.

"Lydia Phell is said to have been a very rich and charitable woman, that every first-day she attended at the yard to worship, which was very numerously attended by the poor tenants and neighbours, however bad the weather might have been. There is hereabouts an obvious predilection in favour of the Friends to this very day, and were it tolerably frequented by ministers, a very decent Society might be most likely gathered together there. It stands in a sheltered valley on a gently rising spot above the romantic river Taf.

"N.B—George Fox, the founder of the Society of Friends, married a daughter, or some say a sister, to Judge Phell.[3] Was Lydia Phell a sister, or any other relation of Mrs. Fox? I have enquired a good deal, and cannot find that there has ever been any other person besides herself of the name of Phell in this part of the country.—E. W."[4]

[2] "Iolo Morganwg," whose name was Edward Williams, was a great Welsh historian. Dr. S. P. Tregelles, the Biblical scholar, took a warm interest in Iolo, and assisted Elijah Waring in the preparation of his *Life of Iolo Morganwg*, published in 1850, with frontispiece of Williams, etched by Robert Cruikshank. A copy of this book is in D.

[3] This is, of course, quite incorrect. It is surprising that Iolo should have gone so far wrong.

[4] A portion of this MS. was printed in *Quakeriana*, iii. 57.

In 1891, when an article based on the statement in the Iolo MSS. appeared in print, the late Frederick J. Gibbins, of Neath, wrote respecting it :—

"This article seems calculated to perpetuate an error in attributing the origin of the Friends' Burial Ground to Lydia Fell. No records of the Society of Friends contain the name of Phell or Fell in this district. The only tombstone to be seen is that of Thomas and Mary Edmund,[5] but there had previously been many burials there.

"In 1667, when George Fox paid his second visit to Wales, he went, accompanied by Richard Hanbury, of Pontypool, "over the hills," towards "Swanzey," and, from the description he gives, there is very little doubt that he was at the place now called Quakers' Yard. There never was a Friends' Meeting House within very many miles of Quakers' Yard, but meetings were held in the graveyard occasionally, when a raised mound inside the fence formed the only seat. Such meetings, when they were an annual institution at the latter part of last [eighteenth] century, were numerously attended by the surrounding population. It was, however, found that such a promiscuous gathering led to Sabbath desecration in the village; and, after one drunken person who had taken part in the revelry was drowned in the adjoining river, the meeting was discontinued."

5 "In Memory of Thomas Edmund, who died April 1st, 1802, aged 60 years."

"Also Mary Edmund, his wife, who died January the 4th, 1810, aged 79 years."

Of recent years a fresh connection with the Society of Friends has sprung up in the neighbourhood, from the fact that a coal mine of great depth has been sunk by some of the family of the late Edward Harris, a well-known member of Stoke Newington Meeting. For the convenience of the colliers a considerable village has been built and is named by the proprietors Tre-Harris (*i.e.* the town of Harris), and here we find some Quaker history preserved in Fox Street and Penn Street.

A funeral which took place at Quakers' Yard in 1891, was the first for many years.

FAMILIES OF CLEMESHA, SPRINGALL AND BLECKLY.—Information wanted as to an autobiography of John Clemesha of Hull; also of the family and descendants of Gregory Springall, of Norwich, and of the family and descendants of William Bleckly, Clerk to the Y.M. in 1780. Copies of letters, and of entries in private MSS., etc., thankfully received.—(Miss) L. CLARKE, The Old Market, Wisbech.

BIOGRAPHICAL NOTICE OF HANNAH LIGHTFOOT.—In the Supplement to Joseph Smith's *Catalogue of Friends' Books*, page 233, there is an entry "Biographical Notice of Hannah Lightfoot. By Joseph Smith. (In MS.)"

A lady who is writing a book on Hannah Lightfoot asks for information respecting this MS. Is anything known of its present ownership?

"Quakers" in Carlyle's "French Revolution."

Marquis Valadi and Robert Pigott (Journal, iii. 7, v. 62).—Both persons are referred to by Carlyle; the former "hastily quitted his Quaker broadbrim," the latter is described as "an English Quaker."

The following notes have been sent to us by C. Fell Smith. They are based on the authority given by Carlyle—*Biographical Anecdotes of the Founders of the French Republic*, London, 1797, 2 vols.

Godefroi Izarn, son of Marquis Valadi, of La Rouergue, France, grew up with a passion for liberty and philosophy, resenting the tyranny of his tutors and the arbitrary way he had been matched with a girl of thirteen. In 1786 he escaped (aged nineteen) to England in search of simpler habits of life in a country reputed to be free. Here he studied the English language and laws. English Parliaments did not, however, satisfy his ideas of liberty and freedom from despotism, so he decided to go to America to study its institutions. Having no money, remittances from his father being stopped, he found a captain willing to take him, and was waiting for a wind at *Wapping* when his wife and mother-in-law arrived in search of him. He consented to return with them, and he joined the French Guards. Dissatisfied with this life, he resigned his commission in 1787, cut his hair close, laid aside his elegant clothes and "assumed a habit *quaker-like* in form and colour."

He went to Geneva, and there met an English Pythagorean, *Robert Pigott*, a vegetarian. Valadi adopted this dietetic system, and pursued it for several years. At midsummer, 1788, he returned to England, and proposed to found here a Pythagorean sect. He went to Glasgow to study Greek, and spent six months there.

Returning to London he heard of Thomas Taylor, of Walworth, the Platonist, and studied all his works, wrote him a letter 12th December, 1788 (printed in *Anecdotes*), using the plain language, which, being a Frenchman, would come naturally to him.

In the spring following, 1789, he changed his quaker-like clothes for military uniform, went back to France and rejoined the Guards. Incited them in their fury with their insolent Commander du Châtelet to join with the malcontents of the Palais Royal, was arrested, and fled to Nantes. When the Bastille was taken, he reappeared, went to save his father and the château, but won no favour from the old man, returned in poverty to Paris. The sale of the reversion of a small piece of land restored his fortunes; he was returned to the National Convention, joined the Girondists, was against the execution of the king and became suspect, wandered in Brittany, and at last was arrested in Périgueux and guillotined 11th December, 1793. Vol. I., pp. 150-163.

From the above it will be evident what little reason there was for Carlyle to connect Valadi with Friends. And as for Robert Pigott, Carlyle may have been misled by a cursory glance at the title page of one of Pigott's tracts, which runs, *Discours Prononcé dans la Société des Amis de la Constitution de Dijon, par R. Pigott, Anglois, Citoyen Français, contre le grand usage du pain.*

Correspondence of Anne, Viscountess Conway, "Quaker Lady," 1675.

Two unpublished letters of that learned lady, Anne, Viscountess Conway, of Ragley Hall, Co. Warwick, a Quaker convert, addressed to her friend, Dr. Henry More, the distinguished Cambridge Platonist, with a short biography of the writer, and some other particulars.

The present writer has recently come into the possession of five letters of more than ordinary interest, which were no doubt amongst the papers of Richard Ward, A.Moer. ctr, of Ingoldsby, Co. Lincoln, the friend and biographer of Dr. Henry More.

They consist of (i.) two long letters of Lady Conway of 1675-6 ; (ii.) a letter of Edmund Elys (divine and poet, also champion of the early Quakers), addressed, in 1680, to his friend, Dr. Henry More ; and (iii.) two letters of the above-named Richard Ward, addressed in 1699 and 1714, to John Davies, D.D., of Heydon, Co. Cambridge, who was the friend of Dr. More and attended him in his last illness.

Dr. Henry More (1614-1687), the theologian, philosopher, author, and saint, was one of the most learned and noble characters of the seventeenth century. "*The Life of The Learned and Pious Dr. Henry More, Late Fellow of Christ's College in Cambridge, To which are annex'd Divers of his Useful and Excellent Letters* is the title of his biography, printed in 1710.

This *Life* was dedicated to Dr. John Sharp (1645-1714), Archbishop of York, friend of Dr. Henry More, and in 1667 chaplain to Sir Heneage Finch (1621-1682), who was Lord Chancellor in 1675, and eldest brother of Anne, Lady Conway. Although written in the fulsome, verbose and stilted style of the period, this biography of some 688 pages, with a fine portrait by Loggan, is a work of great interest and has often been quoted.

Dr. William Owtram (1626-1679), the pious divine, is here quoted, speaking of Dr. More "as the Holiest Person upon the Face of the Earth," whilst another

authority said "That he look'd upon Dr. More as the most perfect Man he ever knew."

Dr. More's biography, character and letters accord with these remarkable testimonies, and we think our late friend, William Tallack, in his "Cambridge Platonists,"[1] fully agreed with the verdict of the good doctor's contemporaries.

Space prevents any biographical details of Dr. Henry More, but allusion must be made to the Letters published in his *Life*, of which there are eleven, and quotations from others, including the second of Lady Conway's letters which are the subject of this paper. Dr. More's letters include two to the above-named Dr. John Davies, one to William Penn, several to Edmund Elys, and one to Lady Conway.

Although Dr. More was by no means enamoured of Quakerism, in a letter to Dr. John Davies (of *circa* 1675-6 apparently) he says:—

> The Quakers Principle is the most Safe and Seasonable here, *to keep close to the Light within a Man.* But if you will needs have me to add any thing further, that may tend to the keeping a Man in a perpetual *Calmness* and *Peace of Spirit*, it is *this:* To do all the good we can, expecting nothing again, as from Men, but it may be evil Language and as harsh Deeds: And thus our *Expectation* will never be *disappointed*, nor the *Peace* and *Repose* of our Mind *disturbed.* . . "*Mind not high things, but condescend to Men of meaner Ability.*"[2]

Again, in a letter to Lady Conway in 1651-2, he says:

> But above all Things, *relieve* those that are in *Want;* especially such as, so far as you can perceive, have a good Mind towards God, and his Son *Jesus Christ*; of whatever Sort or Profession they be; the *Papists* themselves not excepted. For in so doing, you shall do *Your self* good haply both in *Body* and *Soul.*[3]

But perhaps the most interesting letter in the series is that addressed to William Penn (Letter viii.), which occupies no less than forty pages. This is a truly Christian and catholic minded epistle, such as one would expect from a man of Dr. More's character. It is a valuable controversial discourse on Quakerism, and while taking great exception to the principles and usages of the

[1] *Friends' Quarterly Examiner*, 1889, 187.
[2] *Life*, pp. 247, 248.
[3] *Life*, p. 309.

early Friends, the writer says of Penn's *No Cross No Crown*, "It is, in the main, very sober and good." Of Penn's answers to John Faldo's *Quakerism No Christianity* (1672-1673) Dr. More says :—

> But there are sundry Passages, in those two Books of yours, very nobly *Christian*; and for which I have no small kindness and Esteem for you, they being Testimonies of that which I cannot but highly prize wherever I find it. And I wish the *Quakers* would disincumber those *excellent* things they profess, and give Witness to, from such things as make them seem so *uncouth* and *ridiculous*. That the most *Excellent* Things of the *Gospel* be not slighted, condemned, or suspected by Man, through the *Oddness* and *Indiscretion* of such as seem the most Zealous Professours of them.

Surely an admirable sentiment!

Dr. More concludes this letter in these words :—

> I have nothing more for the present to add; but that the Trouble I have given both you and my self, in Writing this *Letter*, is from meer *Kindness* and *Good-Will*; and that I hope you will take it so. And therefore Committing you to *God*, and the Gracious Guidance of the *Spirit* of his Son, the Lord *Jesus Christ*, I take leave, and rest
>
> Your Affectionate Friend,
>
> To serve you,
>
> H. M.[4]

Such was the man to whom Lady Conway addressed her letters.

Before giving some biographical details of this highborn lady, brief reference should be made to the other letters of the correspondence in the writer's possession.

That of Edmund Elys is a letter of $2\frac{3}{4}$ pages, dated "From the King's Bench [Prison], December 29th, [16]80," addressed "For the Reverend Dr. More, Fellow of Christ's College in Cambridge." It is signed "E. E."

It is a curious letter. Elys asks Dr. More's opinion on the lawfulness or otherwise of what he believes to be the Black Art, as to whether by some singular jugglery with a Bible and a key, which he describes, discovery can be made of a thief.[5] He then goes on to speak of his want of prudence, and adds :—

[4] *Life*, pp. 349, 350.

[5] See *The Secret Woman*, chap. v., by Eden Phillpotts. A recent and adverse reference to this "method of tearing the heart out of destiny" may be found in *The Equinox, The Review of Scientific Illuminism*, vol. i. no. 2, p. 68 (September, 1909).—EDS.

J must confess my softness & *childishness* in Externall things has made me a *Prey* to many with whom J haue dealt in Worldly Matters But sure J am the Great, & Good God *does*, & will make All things work together for my good. And J trust J shall Liue to Pay every farthing of the money J owe And to stop the Mouth of Calumny &c. to the Glory of God & the Comfort of Those that haue *Charity* to Discern that the "Life which J Liue in the Flesh J Liue By Faith in the Son of God."

To this letter Dr. More wrote an excellent reply, printed in his *Life*, giving him sound advice, but as Elys was then living, apparently, his identity is not disclosed.[6]

Edmund Elys, who was rector of East Allington, Co. Devon, and also of Totnes in that county, was a man of considerable learning, piety, and industry. In 1658, he published his *Miscellanea* in Latin and English verse, and short essays in Latin prose, and his numerous published works are, for the most part, given in Wood's *Athenæ Oxoniensis*. Joseph Smith in his *Catalogue of Friends' Books*,[7] gives a long list of such works of Elys (1693-1708) as championed the principles of Barclay, Penn, and the early Quakers, and controverted the libels of George Keith and Francis Bugg, the Quaker apostates.

Chalmers in his *Biographical Dictionary*,[8] in his account of Elys, says :—

The most remarkable of his numerous works, which are mentioned by Wood, is the pamphlet he published against Dr. Tillotson's sermons on the incarnation ; and the most estimable is his volume of *Letters*, etc. [which contain communications from Doctors Sherlock, Bentley, More, Barlow and others.]

The remaining manuscript letters of the series previously alluded to are two of Richard Ward, rector of Ingoldsby (the scene of Dr. More's former incumbency), addressed to the doctor's intimate friend, Dr. John Davies, of Haydon, Co. Cambridge.

Like his friend, Elys, he seems to have been "no manager," and he was at one time in pecuniary straits, as is evident from his long letter of 1699, when he was "now turned of forty."

[6] *Life*.

[7] 1867, i., pp. 572-575. [All these pamphlets are in D.—Eds.]

[8] 1814, vol. xiii., pp. 178-179.

At the end of this letter is a statement of his income and expenditure (1½ pages folio), with his accounts for May, June and July, 1699, etc.

The remaining letter of 1714 is endorsed by Ward, "My own of ye past [oral] offices," in which he speaks of "The excellent Mr. Herbert (whom I verily believe to have been a singularly sincere and exemplary priest, wise, humble, patient and faithful)." It is a long and interesting letter.

We now come to speak of the principal subject of this paper, Anne Finch, Lady Conway, of whom, singularly enough, no life has been written, although biographical notices have appeared at intervals. The principal materials for Lady Conway's biography, besides Dr. More's and Van Helmont's works, are contained in Ward's *Life of Dr. More*,[9] in which he says :—

> We have particular Obligations to *Ragley*, and its Woods, as the *Place* of his [Dr. More's] Composing divers of them [his learned treatises] ; at least in part. There was a Design once (from certain Hands I could mention) of Printing some *Remains* of this *Excellent Lady*: Upon which Occasion (for wise and good Reasons, though in the Name of *another* Person) he thought fit to write the *ensuing Account*, by way of *Preface* to the *Reader*. (pp. 202, 203.)

Here follows Dr. More's account[10] although under the signature of Baron Francis Mercury Van Helmont, Lady Conway's intimate friend and physician.

Anne Finch, later Viscountess Conway, was the youngest daughter of Sir Heneage Finch (d. 1631),[11] Speaker of the House of Commons, and of an ancient and illustrious family, by his second wife, Elizabeth, daughter of William Cradock, of Co. Stafford, Esq., widow of Richard Bennet, Esq.

We do not know the exact date of her birth, but her eldest brother, Heneage Finch, first Earl of Nottingham (1621-1682),[12] the Lord Chancellor, was born, as we see, ten years prior to the death of their father, the Speaker.

"Ann Finch was educated with her brothers, and soon showed that her mental gifts were equal to theirs

[9] pp. 192-209, 289-310, etc.

[10] pp. 203-209.

[11] *Dict. Nat. Biog.*, xix. 7.

[12] *D.N.B.* xix. 8.

in every respect." Sir John Finch (1626-1682)[13] the Physician and Ambassador to Constantinople, 1672-1682, was Anne's younger brother, and an early pupil of Dr. More. He was buried in Christ's College Chapel, Cambridge, his epitaph being written by his former tutor.

To continue our account of Anne Finch :—

> Besides the ordinary acquirements and accomplishments of her sex, her studies in Greek, Latin and Hebrew introduced her to a host of authors, many of them now only known to men of antiquarian taste and research. She read with much appreciation the works of Plotinus and Plato, and studied the most abstruse treatises of theosophy and mysticism. . . Her understanding was singularly quick and apprehensive, her judgment sound and solid, and her sagacity and prudence in affairs of moment were such as astonished all those who had occasion to consult with her. In the cultivation of these great natural endowments she became mistress of the highest theories, whether of philosophy or religion, having the greatest facility for physical, metaphysical, and mathematical speculations, and was qualified to search into and judiciously sift the most abstruse writers of theology.[14]

In spite of her great learning, and her many writings, although Dr. More undoubtedly benefited by them, as his published works testify, Lady Conway published nothing in her life-time. After her death, however, a collection of philosophical treatises was published in Latin at Amsterdam in 1690, the first being a translation of a work by Lady Conway, "a certain English Countess learned beyond her sex." This treatise was re-translated and published in London in 1692.

Anne Finch married, 1651, as the first of his three wives, the Honourable Edward Conway, son and heir of Edward Conway, Viscount Conway of Conway Castle and Baron Conway of Ragley, and Viscount Conway of Killultagh in Ireland by Frances, daughter of Sir Francis Popham, Knt., of Littlecote, Wilts.

He succeeded to the Viscountcy upon the death of his father in 1655, and was created Earl of Conway in December, 1679. He died without surviving issue in 1683, aged about sixty, and was described by a witty contemporary as possessing " a very full purse and a very empty

[13] *D.N.B.* xix. 18.

[14] "Anne, Viscountess Conway," by S. H. Steevens, *Friends' Quarterly Examiner*, 1874, p. 198 ; quoted in *Evesham Friends in the Olden Time*, by Alfred W. Brown, 1885, pp. 126-7.

head" ; the latter of which statements, however, could scarcely be true of a man who was Secretary of State 1681-1683, and a Privy Councillor.

Lord Conway had issue by his first wife, Anne Finch, an only son, Heneage, who died of smallpox in London, 14th October, 1660, aged eighteen months, and "lieth buried at Arrow."

We have already spoken of Lady Conway's mental gifts, and we must combat the erroneous description of her character in *The Dictionary of National Biography*,[15] which speaks of her as "an hysterical invalid." In spite of the acute paroxysms of pain she suffered in her head from her marriage to her death (some twenty-eight years later), and which she endured with the courage and patience of a martyr, she was a remarkably sane and level-headed woman, as the letters which follow testify.

Of Lady Conway's friends the most intimate was Dr. Henry More, with whom she corresponded as early as 1651-2. Her he describes as "that incomparable Person" and "the greatest *Example* of *Patience* and *Presence of Mind*, in highest Extremities of Pain and Affliction, that we shall easily meet with. Scarce any thing to be found *like her*, since the *Primitive* times of the *Church*."[16]

In Dr. More's Dedicatory Epistle to his *Immortality of the Soul*, addressed to Lord Conway, he says:—"I call to mind the pleasant retirement I enjoy'd at Ragley, during my abode with you there; . . . the solemnness of the Place, those shady Walks, those Hills and Woods, wherein having lost the sight of the rest of the World and the World of me, I found out in that hidden solitude the choicest theories."

Another of Lady Conway's intimate friends, and her resident physician, was Francis Mercurius, Baron Van Helmont, son of John Baptist Van Helmont, the famous Brabançon physician. Of him and Lady Conway is a most interesting account in *The Gentleman's Magazine*,[17] under the title of "A Pupil of Van Helmont," to which we must refer the reader as well worthy of perusal. To

[15] Index and Epitome vol. But vol. xii. 50 does not agree with this statement.

[16] *Life*, pp. 203, 208.

[17] November, 1906, pp. 464-474.

Van Helmont, however, is elsewhere partly attributed, from his belief in the doctrine of the transmigration of souls, the "vain and speculative notions" which contributed to the "sad apostacy of George Keith (1639 ?-1716)"[18]

Both Van Helmont and Dr. More were amongst the heartbroken friends who watched the "passing," upon the 23rd February, 1679, of this "singularly sweet and lovable" woman, Anne Viscountess Conway. Dugdale also records in his *Warwickshire* that as Lord Conway was absent in Ireland, Van Helmont preserved her body in spirits of wine and placed it in a coffin with a glass over the face. Some eight weeks succeeding her death, *viz.*, 17th April, 1679, she was buried in the family vault at Arrow, where her lead coffin still remains, with only the simple inscription scratched upon it : "Quaker Lady."

Reference must now be made to Lady Conway as a convert to Quakerism. At exactly what period she became a Friend is uncertain, but her letters show pretty conclusively that she became convinced of the soundness of Quaker principles through reading the controversial works of the early Friends. Later, when she became acquainted with some of the founders of the Society, Fox, Penn, Barclay, Keith and others, and witnessed that their lives answered their profession, she was fully convinced and identified herself with this then suffering community.

The letters which follow show that George Keith visited her in 1675, that she was anticipating the pleasure of a visit from William Penn (possibly not the first), and that Van Helmont had "grown a very religious Churchman," going "every Sunday to the Quakers' Meeting" ! !

From another source[19] we learn that Isaac Penington addressed three letters to Lady Conway,[20] prior to October, 1679, the date of his death. In 1677 George Fox visited "her that was called Lady Conway [at Ragley], who I

[18] *D.N.B.* xxx. 318.

[19] *Evesham Friends in the Olden Time*, by Alfred W. Brown, 1885, where is a most interesting chapter upon Viscountess Conway, of Ragley Hall, pp. 124-138.

[20] *Letters of Isaac Penington*, John Barclay's edition, 1828, pp. 125, 128, 250.

understood was very desirous to see me, and whom I found tender and loving, and willing to have detained me longer than I had freedom to stay."[21]

Robert Barclay, the Apologist, who was personally acquainted with Lady Conway, records that the Friends' Meeting House at Aberdeen was "mostly bought with his own money, and some by his means obtained from the Countess of Conway, one of the same persuasion in England."

It is of interest also to record that the original manuscript of William Penn's Journal of his travels on the Continent in 1677 (which was at one time in the present writer's possession and now belongs to Friends in America, fell into the hands of Lady Conway having been given or lent her by one of the Peningtons. Upon Lady Conway's death this manuscript having been found amongst her papers by "a person who much frequented that family," William Penn was induced to publish it in 1694.

Whether Friends' meetings of a public character were ever held at Ragley Hall is doubtful, as its noble mistress was so constantly ill; but many private religious meetings took place in her chamber.

The conversion of Lady Conway to Quakerism was a terrible trial to her beloved and honoured friend, Dr. Henry More, who "broke out into almost uncontrollable grief when he heard that she had decided to take this step." Upon which "he speedily issued a series of controversial tracts attacking what he called the 'crooked and perverse teaching of Quakerism.'"

The worthy doctor had somehow got hold of the notion that the Quakers held Familist opinions, and he designates them as "undoubtedly the most Melancholy Sect that ever was in the World"; he allowed, however, that there were "some amongst them, *good* and *sincere-hearted* Men," although he was "well assured that the *generality* of them were *prodigiously Melancholy*, and some *few* perhaps *possessed with the devil*."

The deluded though spiritually-minded and repentant James Nayler, he, through ignorance of the true facts of the case, described in a letter to a Familist as "a proud, lustful, imposturous Villain; and an insolent

[21] *Journal*, ii. 319.

Rebel against *his* Person, against *whom* whosoever doth kick, shall cast himself into Shame and Reproach enough at last."

But Lady Conway having "found great peace" in her adoption and experience of the Quaker views of Truth, stood her ground, as she was quite able to do, and her conversion happily in no way interfered with the friendship so long existing between Dr. More and herself, to whom she was "that incomparable Person" to the last.

In Ward's *Life of Dr. More* is an extract from one of Lady Conway's letters,[22] (Letter VI. in the volume), dated Kensington, Feb. 11. 1651/2, and subscribed, "Sir, Your sincerely affectionate Friend and Servant, A. C." In this she refers to Des Cartes,[23] and asks four questions, the first of which was "Whether God did create the *Matter* for the *Enquipment* of *Souls*, since they *fell* by it?" and others as abstruse.

To this Dr. More replied in a very long letter (VII.),[24] signed "Your Ladyship's Affectionate Friend and Servant: Hen. More." As far as we are aware this unfortunately is the only one of the doctor's letters to the Viscountess preserved, although Lord and Lady Conway appear to have greatly treasured all the doctor's correspondence in their life time.

Extracts from two of Lady Conway's letters are quoted by Ward,[25] one of which is the second letter printed in extenso in this paper. Whether any letters of Lady Conway exist, either printed or manuscript, than those referred to in this account, we cannot say. We have, moreover, received from the Marquis of Hertford, of Ragley Hall, Alcester, who also holds the title of Baron Conway of Ragley and Killultagh, a courteous letter dated "Ragley Hall, Alcester 8—10—09," in which he writes, "There is one small portrait here catalogued as *Countess* of Conway, but none of *Viscountess* Conway. There is a very fine portrait of Van Helmont by Sir

[22] pp. 289-290.

[23] René Descartes (1596-1650), "father of modern philosophy."

[24] pp. 291-310.

[25] pp. 196-200.

Peter Lely. I am sorry to say we have no documents or manuscripts relating to Viscountess Conway."

Unless, therefore, there are letters in the British Museum or elsewhere, the originals in the writer's possession, an accurate transcription of which follows[26], are the only ones now remaining.

Tunbridge Wells. J. J. GREEN.

To be continued.

Jonathan Backhouse and the Bank Notes.

An interesting and amusing story of Mr. Backhouse and a "Commercial" was told of the late Jonathan Backhouse by Joshua Monkhouse of Barnard Castle, and vouched for by him as having actually taken place.

"Before the time of railways, near the beginning of the century, the commercial traveller of that day made his visits to the towns of the County of Durham either by mail coach or other conveyance, and sojourned for some days in each town, where he was an important person, especially at the head hotel or hostelry of the place. It so happened that one of those gentlemen, after having dined freely at the 'King's Head,' Barnard Castle, was boasting to a company present in the commercial room of his own importance and wealth, and exhibiting in proof a sheaf of bank notes taken on his journey. Jonathan Backhouse, attired in the usual dress of the Society of Friends, unknown to the rest of the company, was in the room quietly reading his newspaper, when he was attacked by the wealthy commercial, and by a series of sarcastic remarks held up to ridicule as a man out of harmony with the spirit of the time and place. Following up this raillery the commercial, displaying his handful of notes, offered to bet the Quaker £5 or any sum, that he could not produce as much money as he was exhibiting. Mr. Backhouse after a great deal of banter, said he did not bet, but to show his indifference to money offered to put a £5 note in the fire if the commercial would do the same. Suiting the action to the word Mr. Backhouse took out a £5 note, and put it into the fire. The commercial, not wishing to be behind, did the same. Mr. Backhouse offered to repeat the process, but the commercial, considerably cowed, declined; when Mr. Backhouse quietly thanked him for having burned one of his (Mr. Backhouse's) bank notes, for which he had received £5, while the note he (Mr. Backhouse) had burned was on his own bank, and had only cost him the paper."

From *A History of Banks, Bankers and Banking*, etc., by Maberly Phillips, 1894, p. 149.

[26] In consequence of illness it is not possible to include Lady Conway's letter in this issue.

Presentations in Episcopal Visitations, 1662-1679.

Continued from vol. vi. page 171.

WESTMORLAND (*continued*).

ORTON (alʒ Overton). 1678°. July 24. Guilielmū Parkin, Elizaƀ eius uxoř, Thomã Wharton, John^{m} Holm, Elizabethã eius uxoř, John^{m} Fawcet & Elizabethã eius uxorem; Tremebundos.

RAVENSTONDALE. 1670°. Nov. 29. Richūm Fawcett & Janam Hall—— of late turn'd Quakers.

1671°. July 5. Jacobū Rogerson—for not bringing his child to be baptised [? Q], Robt^{m} Fawcett, pro consili.

1674°. March 10. Thomã Fawcett—for burieing his wife in the field & for refuseing Coñ^{on} wth the Church.

Janã Audley—for burieing her husband in the fields. [? Q.]

Eliz. Bovell—for burieing her husband in the fields. [? Q.].

Johnēm Pindar—for causing the corps of Richard Fawcett [Q. 1670°. Nov. 29] to be buried in y^{e} field.

1675°. Ap. 14. Thomã Fawcett—for burieing his wife in y^{e} field, and for refuseing Coñ^{on} wth y^{e} Church. Excoñ.

—— Audley—for burieing her husband in the field. Excoñ.

Eliz. Bovell—for burieing her husband in the feild. Excoñ.

Johnēm Pindar—for causing the corps of Richard Fawcett to be buried in y^{e} feild. Excoñ.

1675°. Nov. 10. Richūm Adamthw^{t}—for burieing his father W^{m} Adamthw^{t} contrary to y^{e} rites of y^{e} Church of England.

1675°. Nov. 10. *ut suprà.*

1678°. July 24. *ut suprà.*

BURGH SUB^{T} MOR^{A} (Burgh under Stainmore). 1670°. Nov. 29. Thomã Fairer, eius ux̃ et filias, W^{mum} Murthiel,

eius ux̃, Thomã eius filiũ, Dorotheã Alderson[1], Michael Aiskell, & Johnēm Hutchinson ; Quakers.

1673°. July 9. Thomam Fairer,—ejus uxorem, . . . ejus filiam, W^m^ Murthwaite, . . . ejus uxorem, Thomam ejus filium, Michael Aisbell, . . . ejus filium, et Johnēm Hutchinson ; Quakers.

1674°. March 10. Thomã Fairer et ejus uxorem, W^m^ Murthw^t^ et ejus uxorem, Thomam ejus filium, Michaelem Aiskell & Johnēm Hutchinson ; Quakers.

1675°. April 14. *ut suprà.*

1675°. Nov. 10. *i.q. suprà.*—except Thomam Fawcett civi (pro Fairer).

1675°. Nov. 10. "*Brough.*" Thomam Fairer et ejus uxor̃ & filiam, Gulielmum Murthwaite et ejus uxorem, Thomam ejus filium, Michaelem Aiskell et filias suas ; Quakers.

1677°. June 6. *Burgh under Stainmoore.* Thomã Airay, Isabellã Holliday, Guilielmũ Murthw^t^, . . . uxor̃ ejus, Thomã & Robtũ eius filios & John^m^ Hutchinson ; Quakers.

1678°. July 24. Guilielmũ Murthwait, . . . eius uxorem, Thomã eius filiũ, Thomã Airey, Isabellã Holliday, & John^m^ Hutchinson ; Tremebundos.

WARCOPP. 1670°. Nov. 29. Andreũ Hilton gen., Janã Hilton, Valentinũ Croxton, W^m^ Scaife, Jacobũ Scaife, Johñ Thompson, & Elizabethã Boothan ; Recusants & Quakers. Ludim̃grũ p̃tensũ de Sandford—for teaching Schoole without Lycence.

1673°. July 9. Johnēm Salkeld, Johnēm Thompson, W^m^ Scaife, . . . eius uxorem. Jacobum Scaife, et Mariam Scaife ; Quakers.

1674°. March 10. Johñ Thompson, Agnet̃ ejus uxorem, W^m^ Scaife et ejus uxorem, & Johnēm Salkeld ; Quakers.

1675°. April 14. *ut suprà.* Excom̃.

1677°. June 6. Guilielmũ Skaife, Isabellã eius uxorem, John^m^ Thompson, Annã eius uxorem, & John^m^ Salkeld de Burton ; Nonconformists.

1677°. July 4. *ut suprà.*

[1] D. Alderson dismissed as a frequent^r^ of y^e^ Church.

MUSGRAVE. 1670. Nov. 29. Janã Wilkinson vid —a Recusant [? Q.].

KIRKBY STEPHEN. 1673°. July 9. Thomã Cleasby, . . . ejus uxorem, Richūm Pinder, Bridgettã ejus uxorem, Petrum Dennison et . . . ejus uxorem de Kirkby, Thomam Wright, Dorotheã ejus uxorem, Thomam Knewshibb, Elizabetham ejus uxorem, Johnēm Shaw, Agnetem ejus uxorem.—Quakers.

1675°. Nov. 10. Uxorem Thomæ Ewbancke; a Quaker. Thomam Cleasby, Mariam ejus uxorem; Quakers.

1677°. June 6. Petrū Dennison & Annã uxorem eius & Annã uxorem Thomæ Ewbanke; Quakers.

Henricū Whitfield & Isabellã eius uxorem, Johnēm Shaw, Agnetã eius uxorem, Thomam Wright, Thomam Knewstub, Elizabethã eius uxorem, de Mollerstang, Jacobū Skaife de Nateby, Reginald Raickstrey de Wateby, Thomã Cleasby & Mariã eius uxorem de Outsides; Quakers.

1677°. July 4. *ut suprà.*

1678°. July 24. Thomã Cleasby, Mariam eius uxorem, Reginald Rackstrang, Petrū Dennison, Annã eius uxoī, Annã uxor^{m} Thomæ Ewbanks, Henricū Whitfield, . . . eius uxoī, Guilielmū Shaw, Tho: Knewstub, John^{m} Shaw, & Agnetã eius uxor^{m}; Tremebundos.

Wheatham Hill, Hants. G. LYON TURNER.

I am of opinion that anecdotes which disclose the virtuous actions of our worthy ancestors should be preserved and held up for the example of their descendants.—DANIEL LONGSTRETH, quoted in *Longstreth Family Records*, 1909.

He only deserves to be remembered by posterity who treasures up and preserves the history of his ancestors.—BURKE, quoted in *Longstreth Family Records*, 1909.

It is not without pleasure, and perchance it may not be without use, that we rescue some quaint old document from the dust of ages; and that we arrest the floating memories of men & things, as they pass down the stream of time toward the ocean of oblivion.—Quoted in *History of the Wilmer Family*, 1888.

Extracts from Letters to Mary Watson respecting the Irish Rebellion, 1798.[1]

I.

Richard Jacob, Waterford, to Mary Watson, in London, 5 of 6 Mo: 1798.

The Reports of the troubled state of the Co. of Wexford has much engaged peoples minds & the numbers of Army passing here.

Enniscorthy was burned & Wexford taken & I suppose still in posession of the Country people. Many has come here & many going to England from this & other places, particularly women. This day the scence is more distressing by very many flying here from Ross w^ch^ it's said is partly burned, & a very great slaughter this day. I cannot say much about it, as the reports are various. Nor can I get any tidings of our dear S E[2] & his. If I do before I close this, I intend annexing it. People here seem in trouble, & as to Outward prospects there seems little before us but trouble & distress. How it may please the Divine Hand to dispose of us we must leave. The last acc^t^ from Eliz: Ussher's son John was that he was well. His situation was out of the Town. . . . Her papers & boxes are so far safe. Thy house remains shut up, but all outward things are now uncertain. How uncertain & not now valued in Comparison of life —We don't know how soon this town may be in distress, but it's our duty to endeavour resignation to the divine will. . . .

[Postscript] 6th. I understand thls morning from Ross that our friends there & their property are so far preserved which is a favour. I particularly heard of S.E.s, J.C., J.W., & R.R.s if the acc^t^ is true w^ch^ I believe

[1] Copied from the originals recently presented to D. by John Dymond Crosfield.

For previous notices of the Irish Rebellion, see THE JOURNAL, ii. 16-20, 54-58.

[2] Samuel Elly.

it is. Little H. Ridgway is there. They say it is in possession of the King's Army. This town quiet last night, and this morning. We have been so far mercifully favoured, as not to have any life lost or any punishments.

II.

R. Jacob, Waterford, to Mary Watson, 16 of 6 Mo: 1798.

This city has not yet experienced any publick disturbance. A letter from S. E. dated yesterday in Ross, they remained quiet, but greatly crouded with Army, the places of publick worship being filled, except friends Mg house, which they enjoyed & were favoured to hold their Mgs regularly . . . Thy house has not yet been disturbed.

III.

Samuel Haughton, Carlow, to Mary Watson, in London, 6 mo. 17. 1798.

The forces of the Rebels seems now to be pretty much concentred in Co. Wicklow & Wexford & s^{d} to am^{t} to 40,000. The Army have been marching from most parts of the Nation last week to surround them, & a most bloody engagement is expected every day. Many other places have manifested dispositions of Rebellion & have actually risen in some, viz., Antrim & Down—the Capital and the West seems pretty quiet owing (under Providence) to the uncommon exertions of the Military, but when & where this dreadful business will end is concealed from us. . . . From all the accounts we have yet received our friends have been wonderfully preserved. I have heard but of one young man being killd, viz., a grand son of Isaac Jacksons, T. Gatchell,—several others have shared in the general Calamity, some we have heard of, & others daily expected. All communication has been

stoped between this Co. & Co. Wexford for near ten days . . .

Great part of Enniscorthy has been burned by the Rebels & many other houses & villiages & that quarter & Co. Wicklow & Killdare—a very bloody engagement took place at Ross ab^{t} 10 days ago it is said the Rebels were routed leaving near 2,000 dead bodys behind. I saw a letter from Sam^{l} Elly since that time in w^{ch} he mentions having daily ab^{t} 100 Soldiers to maintain. . .

The present alarming crisis has made me omit in due place our wonderful & miraculous deliverance in this place the 25th ult. The Military had information of a rising being intended that morning—& were prepared. The insurgents had concerted their plan, to enter the town in great force at one time, & at four different quarters. Those from Tullow side made their appearance abt 3 oclock A.M., & were fallen upon so violently by the Army as to intimidate the others from entering the town—and of this unhappy number 400 to 600 were shot, burned & hanged up—they took refuge in the houses upper end of Tullow street about 100 of w^{ch} were burned & a number of these poor wretches in them—such as attempted to come out of the flames were shot, & scores of them found the next day in chimneys, &c.; the interment lasted for part of two days, the mangled bodys were carried on Carrs & Carts & thrown ab^{t} 100 in a pit together & quick lime thrown over 'em. The whole scene the most shocking & terrifick.

The Rebels at the same time had possession of Ballitore & treated our friends there much better than could be expected. The Millitary on 1st day morning, 27th ult. met at Ballitore [?] abt 3 o'clock in the morning the Rebels fled in all directions, so that but very few of them fell into their hands. Frank Johnson of the Number whom they shot facing Mary Leadbeater's door, the Army Enraged at the disappointment set great part of the town & neighbourhood on fire, plundered the Shops, &c.; poor Co. Hannah Haughton, the principal sufferer of our frds from whom they took abt £100 worth of shop goods, before their officers coud stop them; our other frds suffered very little.

Some of our neighbours look on us w^th^ a jealous Eye for not joining w^th^ them in Military array. Many of the Clergy have appeared in this way.

IV.

Richard Jacob, Waterford, to Mary Watson, at Norwich, 27 of 6 Mo: 1798.

This City has been so far favoured with quiet, diff^t^, dismal & dreadful plots have been discovered, so that the Inhabitants have cause of Humble thankfullness & many of them seem in degree sensible of the kind hand of Providence being stretched out in the hour of danger for the preservation of the people. . . .

My brother, Jn^o^ Hancock, had been about a month in the Co. Wexford visiting families, and had been three times taken prisoner by the C^oy^ people up to Vinegar Hill Camp, but was civilly treated & allowed to return . . most or every family of friends had been preserved from any personal injury, tho' many of them pretty heavy sufferers in property. . . Thy house stands where thou left it, & does not appear to be disturbed. . . I am told that the Co. Wexford is now pretty quiet. Enniscorthy & Wexford retaken—the loss of lives & destruction of property very great.

NOTE.

Mary Watson (1750-1834) was the daughter of Joseph and Hannah Fothergill, of Warrington, and niece of Samuel Fothergill, the noted Minister, by whom she was brought up. In 1771 she married Robert Watson, of Waterford (d. 1783), and resided in that place the remainder of her life. She travelled as a Minister in England and Ireland. There are many letters in D. written either by, or addressed to Mary Watson.

To be continued.

Its not a secte nor opinion but y^e^ good of all.—MS. *Journal of George Fox* (D., Spence MSS. ii. 352).

Side-lights on Quaker History to be found in "The Diary of Samuel Pepys."

Continued from vol. v. page 147.

Thomas Chiffinch.

"*April* 8, 1666. The Court full this morning of the newes of Tom Cheffin's death, the King's closett-keeper. He was well last night as ever, playing at tables in the house, and not very ill this morning at six o'clock, yet dead before seven: they think, of an imposthume in his breast."

Chiffinch occupied numerous posts at the Court of Charles II. He was one of the pages of the King's bed-chamber, keeper of his private closet and pictures, and of the privy purse, and Controller of the Excise. He was buried in Westminster Abbey.

He is referred to in a letter from Mary Fell to her mother, dated in London, 1664, as "Chifines the King's favourite page" (*Fells of Swarthmoore Hall*, p. 215). See also *Cal. S. P. Dom.*

William Chiffinch.

Brother of Thomas, was also in the employ of the Crown. In 1662 he was admitted as "Page of the back stairs to the Queen" (*Cal. S. P. Dom.*, 1661-2, p. 498). In 1664 he was a "page of the bedchamber to the Queen" (*ibid.*, 1664-5, p. 137). He succeeded to the position before the King, vacated at his brother's death. Pepys calls him "Mr. Chevins." He appears in Sir Walter Scott's *Peveril of the Peak.*

George Whitehead records in his *Christian Progress* (page 374) that at an interview with the King, Friends were introduced by "William Chiffins, Esq., Closet-Keeper to the King." See further references in *Cal. S. P. Dom.*

Wrestling in Moorfields.

"*June* 28, 1661.—Sir W. Pen and I in his coach went to Moorefields, and there walked, and stood and saw the wrestling, which I never saw so much of before, between the north and west countrymen."

"*July* 26, 1664.—Great discourse of the fray yesterday in Moorefields, how the butchers at first did beat the weavers (between whom there hath been ever an old competition for mastery), but at last the weavers rallied and beat them. . ."

"*March* 24, 1667/8.—To White Hall, where great talk of the tumult . . . . about Moore-fields, among the 'prentices."

Moorfields were first drained in 1527, and walks were laid out in 1606.

Into such scenes as above described Edward Burrough introduced himself on one occasion. When a champion wrestler, having thrown all antagonists, stood ready for further work, suddenly the outwardly meek but inwardly courageous Quaker stepped into the ring, and taking advantage of the surprise of the crowd, addressed them earnestly for a short time on matters of spiritual warfare, and passed away without hurt.[1] The "rude savage apprentices" often came into conflict with the work of early Friends in London.

JUSTICE KEELING.

Sir John Kelyng appears in *The Diary* on several occasions. He carried things with a high hand, but "seems a very able lawyer." He was M.P. for Bedford, 1661, a Judge of the King's bench, 1663, and Chief Justice 1665. He died in May, 1671.

Judge Keeling's name appears in a letter from Ellis Hookes to Margaret Fell, printed in *The Fells of Swarthmoore Hall*, page 227. See Swarthmore MSS.

SIR RICHARD BROWNE.

Major-General of the Parliamentary forces, Sheriff of London 1647, M.P. for London 1659, Lord Mayor 1660-61, created a Baronet for his services during the rising of the Fifth Monarchy Men, which took place during his mayoralty. He was a great persecutor of Friends, and is frequently mentioned in Friends' literature.[2] He died 1669. He had a son and grandson of the same name. There was another Sir Richard Browne, at the same time, who was clerk of the Council.

[1] See Sewel's *History*, 1811, i. 137.

[2] See *History of Thomas Ellwood*; Besse's *Sufferings*; *F.P.T.*; Sewel's *History*; Swarthmore MSS.

Henry Frankland's Account of his Travels in America, 1732.

Our friend Henry Frankland[1] who has lately visited friends in America gave this meeting ye following acceptable account of his travels, *viz.* :

That he Arived at Philadelphia in Pensilvania which Contry with ye Jerseys he visited pritty Generaly & found much openness amongst people not of our perswation, from thence he passed to the Goverment of New York where had Several meetings & in that place has Been Some Convincement of Late & there is an openness amongst ye people to hear the Doctrins of Truth. from thence to Long Jsland where had Meetings amongst friends & others—then came on ye Yearly Meets at Flushing, to which came some persons of concidrable note the Meets was Large & to a good Degree of Satisfaction From thence towards Rhode Jsland Yearly Meets held for New Engld Which was very Large, & in good Measure to Satisfaction Although friends here are Exarcised with some that Pretending to preach Jmpose upon ye Church.

Then going on to the Main had divers meetings amongs friends & others—at Licester are Some under a Convincement but not Strong Enough to keep a meeting, then to Lancaster where he mett with some young Convinced friends, who where about setling a publick meeting for worsip. They had Been uneasy at the way of Worship they were in, & there upon, Aplied to their Minister who told them their Notions were agreeable to ye Quakers, of whome they then had no knowledg, which put them upon Enquires after friends, wanting to be inform'd, before he came there they had Been at 2 or 3 Meets & notis Being Given he had a pritte large meets

[1] "Henry Frankland of York departed this Life the 9th of 12 mo., 1739. He had a publick Testimony upwards of 20 years and Traveled on that Account in divers parts of this Nation & Ireland & also in America. . . He lived and died in Unity with friends." MS. *Testimony*, in D. Several of his letters are preserved in D. (Toft MSS.)

amongst y^e^ people, & after y^e^ Meet^g^ they where desiarous of a Conference on Water Baptism & what is Call'd y^e^ Lords Supper Jn which they heard him w^th^ great Atention & part'd Friendly.

From thnce he went to Boston w^ch^ is about 30 miles & had two Meet^gs^ there pritte Large & quiet then travaled Eastward having Meetings with friends & others, to a Good degree of Satisfaction where is a Body of Sober friends, then returning by Boston & Sandwich he had Several Meetings amongst y^e^ people & there is a Seeking Religous people in New England, then to the Yearly Meeting of Providence held at 4 places one day after another to which many dos resort & behaues Soberly & next got a pasage for Nantuckit Which is a Small Jsland but a Larg Meet^g^ of friends, he had 2 Meetings with them which was Comfortable, finding them in peace & love one with a nother, after that to y^e^ Goverment of Rhode Jsland, & was at y^e^ Yearly Meeting in Kings town, to which came many people & it was to Some Degree of Satisfaction then returning by way of Long Jsland had Some Meetings again amongst them to our mutual Comfort.

Then came to East Jersey & at Mideltown had a meeting in the Baptists Meeting house, next day had a large meeting in Shrewsbury to which came many Sober people then traval'd towards Philadelphia & was at their Yearly Meeting which was a Solid Comfortable Season Where he met with Our Antiant friend John Richardson With Whome he travaled into Maryland, & down the Eastran Shore where Meetings are but thin & Small which he thinks is in Some Measure owing to y^e^ neglect of the Decipline of y^e^ Church but there are Some honest friends there with whome they where Comforted.

Then pasing over y^e^ Bay of Chesapeck into Virginia & along to North Carolinah where is a Body of Sober Jnocent Religous friends & a wilingness in many of other profetions to atend our Meetings With some Spring of Ministry amongst friends here. then returned into the Lower parts of Virginia & had meetings amongst friends & others Where they found a Sober Judetious People, amongst whome has Been Some Convincement & Several of their Youth hopefull to do well & they hope are Seeking after God. From thence pased to York River & had

meetings amongst friends & the people who genaraly Behave Soberly then Travaled up James River where they had divers Meetings & found many Sober Religous minded friends with Some Spring of ministry.

From thence travald to y^e^ Westren Shore of Maryland & had Some Meetings pritte Large & they hope a part of their youth are promising Yet many undue Libarties are taken to y^e^ Griefe of the honest harted amongst them, then Came again into Pensilvania & visited a great part of it a Second time where is in many Parts Large Meetings. & although friends are Exarcised with the Loose & libartine people amongst them. Yet a Good number of their Youth is Sober & Religously disposed & a Spring of Ministry is opned amongst them in divers places to the Comfort of the Church & having finished his Servis in those parts took Shipping at Philadelphia for London to which he had a Good passage & Blessed be God Witnessed his good hand to preserve him to his Great Comfort & Satisfaction for which he Desires to be truly Thankfull unto the Auther of all our Mercys.

Endorsed by Benjamin Bealing :—" Henry ffrankland's Acco^t^ of his Travels in America—w^ch^ he gave y^e^ Yearly Meet^s^ 1732." *London Y. M. Minutes.*

Minutes of Hardshaw Women's Monthly Meeting, 1694.[1]

7 mo. 18, 1694.—Whereas a friend of Liuerpoole belonging to Knowsley meeting hath of late gone to visit a woman in child bed & contrary to former advice & the judgment of this meeting, hath taken of the provision or banquetting stuff prepared for the Idol, or visiting & she having been laboured with in order to bring her to confess her weakness, as yet cannot be brought to it, therefore this meeting appointeth that Rebecca Atherton, Mary Jackson & Han^h^ Laithwaite, go speak with the said friend & see if they can bring her to confess her weaknes & own the same to the person by whose order she rec^d^ it.

9 mo. 20, 1694. The friend of Lpool hath taken a fr^d^ with her & gone to the person from whom she rec^d^ the present, & she the s^d^ friend hath owned her weakness & cleared the truth & friends of it from all such things.

[1] From a modern copy in D.

Friends and the Learned Societies.

By the kindness of Silvanus P. Thompson, we have been able to consult *The Record of the Royal Society of London*, second edition, 1901, from which volume, supplemented by the *Year Book*, 1909, the following facts are drawn.

The Royal Society was founded in 1663, at which time Friends were engaged in battle for religious freedom rather than in promoting research into "the sciences of natural things and of useful arts." One Friend, however, Isaac Penington, was moved to address the new Society in a paper entitled *Some Things Relating to Religion Proposed to the Consideration of the Royal Society (so termed)*, etc., which was printed in 1668. In his preface he says, "I Have heard that ye are seeking after the excellency of Nature and Learning," adding, "I am not for discouraging any Man in endeavouring after that which is good, useful and excellent" etc., but we do not find anything in the twenty pages of this tract in any wise specially applicable to the Society addressed.

From an examination of the register of Fellows, given in *The Record*, and in the *Year Book*, 1909, the following list of Friends or those closely allied with Friends has been prepared.

Sir John Finch,[1] younger brother of Lady Conway, of Ragley, and Anthony Lowther[2] brother-in-law of William Penn,[3] are among the original Fellows of the Society. Then follow

Richard Lower, M.D., 1667.[4]
Richard Mead, M.D, 1703.[5]
Fettiplace Bellers, 1711.[6]
John Bellers, 1718.[7]
Sylvanus Bevan, 1725.
Peter Collinson, 1728.[8]
Thomas Birch, D.D., 1734.[9]
John Fothergill, M.D., 1763.[10]
Thomas Dimsdale, M.D., 1769.[11]
John Coakley Lettsom, M.D., 1773.[12]
Jeremiah Dixon, 1773.[13]
Mark Beaufoy, 1790.[14]
Thomas Young, 1794.[15]
Lewis Weston Dillwyn, 1804.[16]
William Allen, 1807.[17]
Hudson Gurney, 1818.[18]
Luke Howard, 1821.[19]
John Dalton, 1822.[20]
Richard Phillips, 1822.[21]
John Scandrett Harford, 1823.[22]
James Cowles Prichard, M.D., 1827.[23]
William Phillips, 1827.[24]
Joseph Jackson Lister, 1832.[25]
William Allen Miller, 1845.[26]
Robert Were Fox, 1848.[27]
Isaac Fletcher, 1855.[28]
Joseph Lister, 1860.[29]
Daniel Oliver, 1863.[30]
William Pengelly, 1863.[31]
Daniel Hanbury, 1867.[32]
Edward Burnett Tylor, 1871.[33]
Wilson Fox, M.D., 1872.[34]
John Eliot Howard, 1874.[35]
Henry Bowman Brady, 1874.[36]
William Edward Forster, 1875.[37]
John Gilbert Baker, 1878.[38]
George Stewardson Brady, M.D., 1882.[39]
Jonathan Hutchinson, 1882.[40]
Sir Edward Fry, 1883.[41]
John Theodore Cash, M.D., 1887.[42]
Silvanus Phillips Thompson, 1891.[43]
Arthur Lister, 1898.[44]
Joseph Jackson Lister, 1900.[45]
Ralph Allen Sampson, 1903.[46]
Frank Wall Oliver, 1905.[47]

We have at present among us as Friends :—Daniel Oliver, J. Gilbert Baker, George S. Brady, Sir Jonathan Hutchinson, Sir Edward Fry, J. Theodore Cash, Silvanus P. Thompson, Joseph Jackson Lister, Ralph A. Sampson and Francis W. Oliver. Alone among the Presidents is Lord Lister, 1895 to 1900. W. A. Miller was Treasurer from 1861 to 1870, and Dr. Birch Secretary from 1752-1759. Lord Lister, as Sir J. Lister, Bart., was foreign Secretary, 1893-1895. Among Fellows to whom medals have been awarded we find John Dalton (1826), Joseph Lister (1880), Daniel Oliver (1884), each of whom received the Royal Medal awarded for important discoveries, John Dalton being the first recipient after the Medal was founded in 1825.

In the rooms of the Society at Burlington House, there are oil paintings of Thomas Birch, John Dalton, and Thomas Young; and there is also a medallic portrait in bas-relief of Lord Lister.

On 19th February, 1891, H. B. Brady made a bequest of all his books and papers relating to the Protozoa and £300 free of duty, upon trust for the purchase of works on the same or kindred subjects.

[1] 1626-1682. THE JOURNAL, vii. 12.

[2] d. 1672. THE JOURNAL, iv. 143, 144,

[3] In 1681, "William Penn" was admitted Fellow. Who was this?

[4] 1631-1691. THE JOURNAL, v. 147.

[5] 1673-1754. THE JOURNAL, v. 56, vi. 106.

[6] Presumably the son of John Bellers. He was a lawyer.

[7] 1654-1725. Social Reformer.

[8] d. 1768. THE JOURNAL, i. 23n, iv. 157, vi. 62, 106, 162, 178.

[9] 1705-1766. His parents were Friends. Writer of history and biography.

[10] 1712-1780. Founder of Ackworth School, noted physician, and one of the earliest members of the American Philosophical Society.

[11] Baron Dimsdale (1712-1800), noted for the practice of inoculation for smallpox.

[12] 1744-1815. Medical practitioner and writer, of London.

[13] The astronomer (1733-1778). "He was sent by the Royal Society to Sumatra, 1761, and to Hammerfest, 1769, to observe transits of Venus; in 1768 set out boundary between Maryland and Pennsylvania," LONGSTAFF, *Langstaffs of Teesdale and Weardale.*

[14] 1764-1827. Son of the Quaker brewer, of the same name.

[15] 1773-1829. The Egyptologist.

[16] 1778-1855. Son of a Friend. M.P. for Glamorganshire 1832-41.

[17] 1770-1843. The well-known scientist, philanthropist and Quaker Minister.

[18] 1775-1864.

[19] 1772-1864. Of London and Ackworth. Pioneer in meteorology.

[20] 1766-1844. Discoverer of the Atomic theory. THE JOURNAL, iii. 123, v. 23.

[21] Chemist, of London, son of James Phillips, the bookseller.

[22] 1785-1866. Of Blaise Castle, Gloucestershire. Left Friends.

[23] 1786-1848. Author of *Natural History of Man*; etc. Left Friends.

[24] 1775-1828. Friends' bookseller and publisher, in succession to his father. Also noted geologist and mineralogist; one of the founders of the Geological Society.

[25] 1786-1869. Originated many improvements in the manufacture and use of the microscope; one of the founders of the Microscopical Society. His sons, Joseph and Arthur Lister, and his grandson, J. J. Lister, also became Fellows.

[26] 1817-1870. THE JOURNAL, i. 114, v. 119, 174.

[27] 1789-1877. Student in geology and magnetism. A Quaker Elder for over half a century.

[28] Of the Cumberland family. Left Friends.

[29] Lord Lister, "b. April 5th, 1827. Prof. of Surgery in the Univ. of Glasgow (1860-69). Prof. of Clinical Surgery in the Univ. of Edinburgh (1869-77), Pres. Brit. Assoc. (1896), Sergeant Surgeon to H.M. Queen Victoria, Emeritus Prof. of Clinical Surgery in King's Coll. Lond., and Consulting Surgeon to King's Coll. Hospital."—*Record*, p. 219. Not now a Friend.

[30] Late Keeper of Herbarium at Kew, LL.D., F.L.S.

[31] 1812-1894. Geologist. THE JOURNAL, vi. 94.

[32] 1825-1875. Of Quaker parentage. In the firm of Allen and Hanbury. Fellow of the Linnean Society and Member of the Chemical and Microscopical Societies.

[33] Professor of Anthropology in Oxford. D.C.L., LL.D. Not now in membership with Friends.

[34] 1831-1887. Of the well-known Quaker family, of Wellington, Som., but not in membership with Friends.

[35] 1807-1883. Son of Luke Howard, student in chemistry and botany, his great study being the trees from which quinine is produced.

[36] 1835-1891. F.L.S. Memoir in *Annual Monitor*, 1892.

[37] 1818-1886. The well-known politician, son of the Quaker Minister, William Forster. Disowned on marriage to non-Friend.

[38] Late Keeper of the Herbarium at the Royal Gardens at Kew. Author of numerous books on botany.

[39] Writer of numerous articles on Natural History. LL.D., D.Sc., F.L.S.

[40] The well-known London surgeon. Kt., LL.D., M.D., F.R.C.S., D.Sc.

[41] P.C., G.C.B., D.C.L., LL.D., F.S.A., F.L.S. One of the representatives of Great Britain at the Hague Peace Conference of 1907.

[42] Of Aberdeen University. Authority on Toxicology.

[43] Authority on electrical science and writer of treatises on electricity. D.Sc., M.D., F.R.A.S., LL.D.

[44] 1830-1908. F.L.S. Writer on "Mycetozoa."

[45] Authority on "Foraminifera." Demonstrator of Comparative Anatomy in the University of Cambridge.

[46] M.A., D.C.L., Professor of Mathematics and Astronomy, University of Durham.

[47] M.A., D.Sc., F.L.S. Professor of Botany in the University of London.

For further information respecting many of the above Fellows, see *D.N.B.*; *Biographical Catalogue of Friends' Institute*; etc.

ADDENDA.

George Graham (1673-1751) was a clockmaker and writer on magnetism and astronomy. Admitted Fellow in 1720, and member of other learned Societies. Buried in Westminster Abbey. His parents were Friends. See Lonsdale's *Worthies of Cumberland*, 1875.

John Fletcher Miller (1816-1856) was the son of William and Mary Miller of Whitehaven, well-known Friends. Admitted Fellow in 1850. Meteorologist and astronomer. See Lonsdale, as above.

To describe William White, M.D., of York (c. 1743-1790) as F.R.S. (THE JOURNAL, v. 42) appears to be incorrect. His name is not found in *The Record*. A contemporary obituary notice gives him the addition—F.A.S.

A French View of Quakerism.

In the *Revue des Deux Mondes* for 1st and 15th of April, 1850, there appeared two articles on Friends, written by Joseph Milsand (b. at Dijon, 1817, student of Ruskin, author of repute, d. 1886). These were collected and reprinted in a volume, entitled *Littérature Anglaise et Philosophie* (Paris, 1893). The first article is called "George Fox et les Premiers Prophètes," and the other, "Barclay, Penn, et le Quakérisme de Nos Jours," the two occupying seventy-two large 8vo pages.

M. Milsand's estimate of Quakerism is, on the whole, favourable. He writes:—

"Fox était venu au moment où allait s'écrouler une ancienne civilisation, et dans sa nature se trouvaient entassés, pêle-mêle, une infinité de besoins qui n'avaient pas été satisfaits, et d'où devait sortir l'avenir, une infinité d'instincts, qui déjà étaient développés et qui n'avaient point encore été définis et formulés. Les mêmes faits ont prouvé que sous son exaltation se cachait quelque chose de profondément vrai,[1] de profondément humain."

And again:—

"Maintenant ce qui distingue le quakérisme, c'est toujours la passion de la sincérité, du sans-art, de la simplicité. La guerre à outrance que le premier apôtre avait déclarée à la vanité et au mensonge, ses successeurs l'ont dignement continuée. Rien de plus noble. Ils ne pouvaient mieux faire que d'adopter ainsi les intentions du berger de Drayton. Malheureusement ils ont également adopté les moyens que Fox avait imaginés pour réaliser ses intentions, et ces moyens-là se ressentent bien de la naïveté de leur inventeur."

[1] Fox's notable words, "There is one, even Christ Jesus, that can speak to thy condition" (*Journal*, i. 11) are rendered by M. Milsand, "Il y a quelqu'un qui peut te comprendre et t'aider, c'est Christ lui-même." Fräulein Stähelin, in her *George Fox*, gives them in German thus, "Es ist Einer, der zu deinem Zustand sprechen kann, nämlich Jesus Christus."

George Fox's Uncle Pickering.

1646. I had an uncle there [in London] one *Pickering*, a Baptist. —George Fox's *Journal*, I. 4.

Edward Pickering was a merchant of London. In 1612 he was in Leyden, where on 24th November (new style) he was betrothed to Mary Stubbs, from "Stromse," the betrothal being attested by six members of John Robinson's Church. He was married on 15th December. "Stromse" is the Dutch spelling, which usually disguises the English names effectually, though when the English name is known, it can usually be recognised through the haze. There is no hint in the Dutch records in what part of England this village lay.

By June, 1620, Edward Pickering was back in London, and was busy arranging to finance the expedition of this Leyden Church to Virginia. A letter of John Robinson on 14/24 June, 1620, to John Carver, discusses his unreadiness to find hard cash for expenses at Leyden, and his slowness to hire the shipping needed, which was the one thing he had definitely promised. He was one of seventy adventurers who were interested in this proposed plantation in the colony of Virginia, but before 25th November, 1626 (old style) when the Adventurers and the Planters made a composition, and perhaps by 1622, he had ceased to be financially interested. For this episode see Arber, *Pilgrim Fathers*, pp. 317, 318, 322; or the original authority, Bradford's *History*, pp. 47, 49, 117. Captain John Smith described the purpose of these Adventurers as "aiming to do good and to plant Religion."

In 1636 he was apparently dead, an inference from the register that Mary Pickering was living on the Papengracht in Leyden, and witnessed the betrothal of her daughter, Sincere Pickering, on 22nd February, 1636 (new style), to Elias Arnold, watchmaker, living on the Rapenburg at Leyden. The other witness was the brother of Elias, Nathaniel, who lived in Amsterdam. For all the Dutch facts, see Dexter, *The England and Holland of the Pilgrims*, pp. 601, 628.

There is nothing in these two sources to show more about the Pickering family. But evidently Edward may have had a son, born as early as 1614, who might find a bride named Fox or Lago; or he may have had a daughter who married a Fox or Lago.

The Camden Society has published the records of some cases tried by the High Commission about 1634. In this volume we find that *William Pickering* was before the court in 1632. And on 2nd December, 1635, a Pickering, whose Christian name is not given, petitioned to be released as no prosecutor had appeared. There is some ambiguity whether this were a Londoner or a man from Stanton Lacy in Salop (see Domestic State Papers at this date). Dates hardly encourage the conjecture that William, tried in 1632, was son of Edward, married in 1612. But the name is not so common but that we may suppose the two to be related. They were both out of touch with the Church of England, and either of them, by a process of evolution, might well have become a Baptist by the year 1646.

Preston. W. T. Whitley.

X 699606

Friends in Current Literature.

In the "Old Woodbrookers' Magazine" for April, 1909, there appeared some notes of the discovery by Dr. Rendel Harris of some early Psalms, the notes being authorised by Rendel Harris himself. A psalter found amongst some ancient Syriac MSS. contains, in addition to the previously known Psalms of Solomon, forty new psalms apparently of an early date and not all Jewish.

The Odes and Psalms of Solomon (Cambridge University Press, 1909) contains these psalms translated and edited by Rendel Harris, also the Syriac text. The subject is introduced by a lengthy and scholarly dissertation from which the ordinary reader may by careful selection extract much valuable information, but the work is essentially for the advanced student.

Happily, Rendel Harris has also given us *An Early Christian Psalter* (Headley Brothers, London, 1909) containing extracts from the Odes "ascribed artificially to Solomon," which "the man or woman 'in the street' of the spiritual city" may read without feeling lost in the maze of scholarship of the larger work. A brief but illuminating preface is of great assistance. As Dr. Harris places the date of the Psalms and Odes between 50 B.C. and 100 A.D. they are "of the highest importance for the history of Messianic beliefs."

The Breastplate of St. Patrick (Headley Brothers, London 1909). by J. G. Maynard, brings the "apostle of Ireland" before us stripped of "the myth and legend woven about his memory," in extracts from his "Confession" and the Prayer or "Breastplate" ascribed to him, which though "perhaps the oldest writing extant in the Celtic tongue of Ireland is full of truth and meaning for human hearts in every age." Both text and extracts, though occupying but a few pages, bring us into the "inner chamber," or "the solemn stillness of the temple where, with 'Our Father' on our lips, the soul meets with an unseen God."

At the weekly evening meeting of the Royal Institution of Great Britain on 26th of March, 1909, Arthur Stanley Eddington, M.A., F.R.A.S., etc., the Chief Assistant in the Royal Observatory, Greenwich, lectured on *Some Recent Results of Astronomical Research.* Of especial interest is the account of the recently discovered eighth satellite of Jupiter, which is described as "a record-breaking satellite." The second portion of the lecture deals with Comet C 1908, and the theories accounting for the "repulsion of comets' tails."

No. 13 of Friends Ancient and Modern, published for the Friends' Tract Association, is a brief sketch by Augustus Diamond, B.A., of the life of *William Wilson, M.R.C.S., L.R.C.P., Missionary and Organiser*, compiled from articles in "The Friend," "British Friend" and "Our Missions." A memoir of Dr. Wilson is to be published later by his family.

J. Bevan Braithwaite, A Friend of the Nineteenth Century, written by his Children (Hodder & Stoughton, 1909), will appeal to Friends the world over. Fittingly introduced by Dr. Hodgkin's "beautiful tribute," the book, principally written by Anna Braithwaite Thomas, gives us delightful pictures of family life, from the early days of her father's Kendal home to the close of his life at 312, Camden Road, London. Untiring in his application to the study of law and divinity, he became "one of the most distinguished conveyancers and real property lawyers in Lincoln's Inn," whilst his knowledge of the Ancient Fathers was perhaps unequalled. For thirty-six years he was closely associated with the work of the Bible Society, resigning the Chairmanship of the Editorial Committee a short time before his death in 1905. But to the Society of Friends he will long be remembered as the Father of the Church, as Saint and Friend, rather than lawyer and scholar. A chapter of his life is devoted to "The Beacon Controversy" which disturbed the Society in the days of his early manhood: his journeys as Quaker Minister in the United States, Canada and elsewhere occupy many pages, and there are frequent allusions to London Yearly Meeting, which he attended with much regularity, leaving his mark upon its annual Epistle for forty years. The book is illustrated with pictures of family interest. It will form a valuable addition to modern Quaker biography.

Annals of the Harford Family, edited by Alice Harford (The Westminster Press, London, 1909). In a handsomely bound 4to volume, of which one hundred numbered copies have been issued, the Harford family is traced from Tudor times. The connection with the Society of Friends dates from Charles Harford of Bristol, who, soon after his first marriage in 1656, joined the followers of George Fox and shared their persecutions. In 1684 an epistle to the Yearly Meeting in London, written from Newgate prison, Bristol, bore the signatures of Charles Harford, Richard Snead and Charles Jones. For more than a century the Harford family remained Friends, intermarrying with the families of Jones, Lloyd, Scandrett, Gray and others. As bankers and merchants they were prominently connected with the trade of Bristol. In the early years of the nineteenth century they appear to have left the Society. The Pryor family of Baldock and Mary Anne Schimmelpenninck (*née* Galton) are incidentally mentioned. The book contains excellent portrait illustrations.

For Three Kingdoms, by H. C. Crosfield (Elliot Stock, London, 1909). This is a tale of the last years of James II. The hero, Robert Warden, a servant of the King, caught by the press gang, was shipped off to Ireland to serve the Prince of Orange there. Escaping, he met with two Quakeresses, the younger of whom, Elizabeth Hewitt, he wooed without success, the "minister in our Society" not seeing it right to be joined in marriage to "a man of war" not yet "convinced of Friends' principles."

The Last Years of the Protectorate, 1656-1658, by Charles Harding Firth, M.A., Regius Professor of Modern History in the University of

Oxford (Longmans, Green & Co., London, 1909), contains various references to Friends. The anxiety caused by the growth of Quakerism, finding its worst expression in such persecution as befell James Parnell and many others, introduces them to the reader. The case of James Nayler is dealt with circumstantially. The allusion to Monck's purging the army of Quakers and of officers "tainted with Quakerism" seems to need some further explanation. Henry Cromwell's alarm at the spread of Quakerism in Ireland, where, at Lurgan, the ex-soldier, William Edmondson, had set up the first Meeting, was no less marked than Monck's anxiety in Scotland, and severe measures were taken to suppress the rising sect. Mention is made of the memorable meeting of George Fox and Oliver Cromwell at Hampton Court, when George "felt a waft of death go forth against" the Protector, before whom he laid the sufferings of Friends. Holding no brief for or against Quakerism, Professor Firth appears to set forth historical facts fairly and impartially.

The Patriot (Headley Brothers, London, 1909) is a short story, and aims at bringing before young people in an attractive form the life and work of Denmark's great educationist, Bishop Grundtvig (1783-1872).

The Old Seaport of Whitby, by Robert Tate Gaskin (Whitby: Forth & Son, also John Hudson, 1909), contains several allusions to Friends. Credit is given to the late Senhouse Martendale for teaching the Whitby shipbuilders how to build ships. It also appears that in the early days of Whitby shipping, Quakers were often masters and mariners. Joseph Linskill's "sorrowful confession" as to arming his vessels in 1714, William Chapman's experiments in turning salt water into fresh, the belief of his uncle, Ingram Chapman, in "providential interference," Ann Lotherington's refusal to pay church rates, Francis Salkeld's school and Captain Cook's apprenticeship to John Walker, a Quaker shipowner and master mariner, are referred to, but unfortunately the book has no index.

ISAAC SHARP.

William A. Cadbury, with the assistance of Joisah Newman, F.R.Hist.S., has compiled *The Pumphrey Pedigree*, of which eighty copies have been printed. It is a valuable and beautiful production, comprising a number of portraits (some printed in colours), and four genealogical charts. It traces descent from James Pomfrey, of Newnham-on-Severn, temp. Edward VI., and introduces the families of Westcombe, Richardson, Sparkes, Sewell, Cadbury, Clark, Barrow, Palmer, Newman, etc. A copy of this Pedigree has been presented to **D.**

The Biddle Press, Philadelphia, is to the fore again with calendars. *A Quaker Calendar for 1910* is to hand, with illustrations by Jane Allen Boyer of Quaker womanhood and childhood, price fifty cents; and also *The Farm Calendar*, with twelve very pretty pictures of rural life, accompanied by verses from the pen of John Russell Hayes, price one dollar.

Headley Brothers, in conjunction with "The Daily News," have brought out an interesting souvenir of 1909: *The Wonderful Year*, 1909 (10 by 7¾, pp. 174, 2s. 6d. net). The volume records events of a

striking character which took place last year, including old age pensions, revolution in Turkey, aviation, discoveries in the extreme North and South, centenaries of famous men, etc.

Edward T. Biddle, of Philadelphia, has reprinted in a chaste little book, entitled *Lays of Quakerdom*, three poems by "Rush Plumley,"[1] which appeared in "The Knickerbocker of 1853-55"—The Execution of Mary Dyer, Visit of Mary Fisher to the Sultan Mohammed IV., and James Parnell the Quaker Proto-Martyr (Philadelphia: The Biddle Press, 6¾ by 4½, pp. 59, 50 cents, postage paid).

"'Ελθητω ἡ βασιλεια σου" ("Eltheto he Basileia sou"), the organ of the Netherlands Christian Students' Union, of July last, contains a translation into Dutch from French of James Holden's brochure, "Has Prayer a Scientific Basis?" under the title *Heeft het gebed een' wetenschappelijken grondslag?*

In the *Christellijk Volksblad*, a Flemish paper, printed in Brussels, for December 4th, there is a reference to Friends in an article by Pastor J. Chrispeels, of Hoorebeke Ste. Marie, entitled "Eenige dagen in Londen."

Lewis Appleton, F.R.Hist.S., writes in *Berrow's Worcester Journal*, for January 8th, etc., on "Urso D'Abitot and the Castle of Worcester," in connection with a lecture on "The Ancient Castle of Worcester," recently delivered by Mr. Willis Bund. The articles contain a wealth of information.

Ella Kent Barnard, of Baltimore, Md., has given us a charming biography in her *Dorothy Payne, Quakeress. A Side-Light upon the Career of "Dolly" Madison* (Phila: Ferris & Leach, 8 by 5¼, pp. 128, one dollar).

Dorothy Payne was born in North Carolina in 1768, the third child of John and Mary (Coles) Payne. Her parents joined Friends at Cedar Creek, Va., in 1764; her mother was a descendant of the Quaker family of Winston. When only a year old, her family removed back into Virginia and Dolly's girlhood was spent at the Scotch Town homestead in Hanover County. In 1783, the family removed to Philadelphia, and here in the Pine Street Meeting-house, in 1790, Dolly Payne married John Todd, Jun. In 1793, her husband and younger son both died of yellow fever.

Dorothy's sister Lucy married, in 1793, George Steptoe Washington, nephew and ward of the President, and in the following year at their home at Harewood, near Harper's Ferry, Dorothy was married to James Madison and for this breach of discipline she was, in 1794, disowned by Friends of Philadelphia. Madison became Secretary of State in 1801, and President in 1809. Of this period we read (page 97):—At the request of her husband, she had laid aside her Quaker dress on her marriage. However, she clung to the Quaker ways, to its soft "thee" and "thou" that fell so pleasantly from her tongue, and, even, in a measure, to its dress. During the eight years when, as wife of the Secretary of State she was often called on by Jefferson to do the honors of

[1] Not *Ruth* Plumley, as on title page.

the White House, she wore her "pretty Quaker cap." Indeed it was not until she came there as its mistress that she reluctantly laid it aside as "no longer suitable to her surroundings."

James Madison died in 1836, and his widow spent the remaining twelve years of her life at Madison House, Washington. "Here her old friends rallied around her, and she held court during her declining years." She was the transmitter from Washington to Baltimore of the "first real message flashed over the telegraph wires," in 1844. Her death took place on the 12th of July, 1849.

In this compact little volume there are frequent incidental references to Friends, *e.g.*, the Pleasants family, Benjamin Bates, Jun., schoolmaster and clerk of Virginia Y.M. in 1816, John and Charles Lynch, founders of Lynchberg, Va., Dr. William Thornton (1761-1828), architect of the United States Capitol and of Quaker parentage. The book has numerous illustrations and also a full index.

A copy of a new periodical, *The Central Friend*, is to hand. It is "Devoted to the Religious and Educational work of Friends in the Central West, belonging to Kansas Yearly Meeting." Edmund Stanley is Editor-in-Chief, and the paper is sent out from 1811 West Maple Avenue, Wichita, Kansas. All success to the new venture.

NORMAN PENNEY.

George Fox and the Gay Little Woman.[1]

"George Fox was walking along Cheapside at the instant a coach stopp'd and a little woman in very gay apparel stepp'd out of it.

"He, laying his hand upon her head, said, 'Woman, mind the light within thee.' She became effectually convinced, and was afterwards the wife of Sam[l] Waldingfield[2] and a respectable member of our Society.

"This relation was received from Priscilla Barclay."

[1] From a note-book in modern handwriting, in the possession of Lucy Candler, of Tunbridge Wells.

[2] Samuel Waldenfield (c. 1652-1715) lived in Suffolk in early life, and was convinced by Giles Barnardiston (c. 1624-1680) concerning whom he wrote a Testimony.

In 1684, he married Mary, widow of Nathaniel James, of London, and at the same time settled in London. About 1706, he moved to Bush Hill, in north Middlesex, where he died.

He was a Minister and travelled some 40,000 miles, to the year 1700, besides many more later, in England, Scotland, Ireland, Holland, and Germany. Several of his sermons were printed. Letters are extant, in D., written to him by Jonathan Christmas, Joane Kemp, and William Edmondson. In 1708, he was a trustee of Yoakley's Charity. A Testimony was issued by the Monthly Meeting at Winchmore Hall, in 1716.

Letter from John Abraham to his Grandmother, Margaret Fox.[1]

D[ear] H[onoured] G[randmother]

the R[emembrance] of thee is uery much vpon my mind & thy Kinden to mee Euery way boeth when J had y[e] hapnes to bee with & since J am sencabel of to bee greatt & J Desier J may allwayes Rightly vallue it & wall [walk] worth in Som Degree of it & J hope as J groe in yeares Shall more & more sttudy to performe my Duty & Due Respects to thee J R[eceived] by L[eonard] ff[ell] thy uery Kind token & all so yesterday my Sadell & brydell came safe which J was uery glad of & Returns my thangfull acknowlidments: J hope to lener [?learn] now consta[n]tly if J haue my helth: for J know it is thy minde J should bee agood Scoller & J often thinks of thy good aduice to mee consarning it: Dear Grandmot thou art oftener in my mind then J can menshon & my loue & Repcet for thee is great J hope to see thee next Springe att Swarth wh J shall bee Exceed glad of: this being moest at present but my Dearest Duty to thee & my Respects to all my Vnkell antts & Cosen

from Duttifull Granch

John Abn

J must bedge thy Excuse for bad writing for J am moestly kep[?] to my Laten

[1] The original letter, preserved at Devonshire House, is written on the same sheet as a letter from James Park to Margaret Fox, dated "horsleydown 30 of 9[th] m[th] 95." John Abraham has endorsed it "James Park an Antient ffriend att or near London his Letter to my Dear and Honoured Grand Mother." He makes no allusion to his own youthful handwriting on the same sheet.

John Abraham was son of Daniel Abraham and of Rachel, seventh daughter of Judge and Margaret Fell. He was born in 1687, married Sarah Forster in 1722, and died in 1771. Margaret Fox constantly refers to this grandson in her correspondence, and as he stood at her deathbed she addressed the following words to him, "John, the Lord loves thee, and will love thee for my sake. My tears and my prayers for thee that I have put up many times have been seen and heard."

John Abraham lived on at Swarthmore Hall until its enforced sale in 1759, and it is probably due to his zealous care that hundreds of letters to and from the Swarthmore family are still extant. Many of these letters bear endorsements in his neat handwriting, similar to that quoted above.

Vol. VII. No. 2. Fourth Month (April), 1910.

THE JOURNAL
OF THE
FRIENDS' HISTORICAL SOCIETY.

Contents.

	PAGE
Notice	41
Notes and Queries :— Standard Spellings (Nayler, Bayly)—Ancestry and Life of Richard Frame—Gawen Lawrie, Quaker Governor of East Jersey—Nicholas Lucas, Quaker Proprietor of West Jersey—Will of Giles Barnardiston—Penn Portrait—George Gee, of Manchester—Early Wedding Certificates—Friends and the Learned Societies—Richard Scoryer and his School at Wandsworth—Mennonites—MS. Diary of Thomas Gwin—Wesley's Dutch Quaker from Ireland—James Logan's Ancestors	42
Obituary	48
Correspondence of Anne, Viscountess Conway, 1675. II. By *J. J. Green. Illustrated*	49
Bedfordshire County Records	55
Early Quakerism in Ireland	56
"Lancasterian Pippins"	58
Joseph John Gurney in Philadelphia	59
On the Track of Old Friends in Derbyshire. By *Edward Watkins*	61
Some Account concerning the Women's Monthly Meeting in the County of Bucks	63
Women Friends in Bucks, 1678	64
Friends in South Carolina	65, 67
Extracts from Letters to Mary Watson respecting the Irish Rebellion, 1798. II.	68
Certificates for Meeting Houses	72
Letters to William Penn, from Worcester Prison, 1674	73
Early Friends at Poulner, Hants. By *Henry W. Sanders*	76
Early Spiritual Experience of George Fox	78
Death of Mary Fox, Mother of George Fox	79
Friends in Current Literature. By *Norman Penney, F.S.A.*	80

D=The Reference Library of London Yearly Meeting, Devonshire House, 12, Bishopsgate Without, London, E.C.

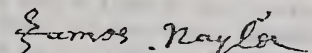
F.P.T.—"*The First Publishers of Truth*," published by the Friends' Historical Society.

Notice.

The Annual Meeting of the Society will be held in The Library at Devonshire House, on Fifth Day, the 19th of Fifth Month, at 2 p.m.

Notes and Queries.

STANDARD SPELLINGS.—I. *James Nayler*[1].—The forms *Naylor*, *Nailor*, and *Nailer*, appear on several printed tracts, but the majority have *Nayler*. Besse gives *Naylor;* the MS. *Journal of George Fox* has mostly *Naylor*, though the forms *Naylor* and *Nayler* are almost impossible to distinguish in the hurried writing of the narrative portions of this MS. Abram R. Barclay (*Letters, etc., of Early Friends*, p. 38n) writes: "The editor has carefully compared the signatures at length in his early letters and plainly discovers it to be *Nayler*." Here is a facsimile of the signature:—



II. *William Bayly*.—Many of this Friend's printed tracts are thus subscribed, and the title page of his "Wrightings" has *Bayly*. Two or three of his tracts have *Bayley;* Besse prints *Bailey*.—See THE JOURNAL, vi. 163n.

THE ANCESTRY AND LIFE OF RICHARD FRAME.—In 1692 William Bradford, the Quaker printer, of Philadelphia, published a small quarto of eight pages in rhyme, entitled "A short DESCRIPTION OF PENNSYLVANIA," the name of Richard Frame appearing on the title page and at the end of the work as the author. The only known copy of this little book, which is believed to be the earliest Philadelphia publication in verse, is in the Library Company of Philadelphia. No other mention of Richard Frame is to be found in the records and collections of Pennsylvania. Any information as to his birth, ancestry, or other facts of his life is requested. Was he related to the Quaker Freames of Gloucestershire? A Thomas Freame, of Avon, Gloucestershire, England, made his will September 5th, 1682, and it was proved at Philadelphia, Eighth Month 10th, 1682, being the first will recorded in Philadelphia. No children are mentioned. Robert Freame, of London, "late of Cirencester," Gloucestershire, who was concerned in early land ventures in Pennsylvania, was the father of Robert Freame, a Friend, of London, grocer, and grandfather of Thomas Freame, who was married in 1727 to Margaret, daughter of William Penn.—ALBERT COOK MYERS, Moylan, Penna., U.S.A.

GAWEN LAWRIE, QUAKER GOVERNOR OF EAST JERSEY.—This Friend is ascribed to Hertfordshire by Joseph Smith (*Cata.* ii. 87), but in 1676-77 was a merchant in Three Kings Court, Lombard Street, London. In 1684 he went over to East Jersey as Deputy Governor, taking up his residence at Elizabeth Town, where he died in the autumn of 1687. He wrote several accounts of East

[1] This attempt to standardise the spelling of the names of early Friends is the result of some amount of research, but the Editors would gladly welcome further light on the subject, whether confirmatory or otherwise.

Jersey. When and where was he born, and who were his parents?—ALBERT COOK MYERS.

NICHOLAS LUCAS, QUAKER PROPRIETOR OF WEST JERSEY.—He was of Hertford, "maulster," having suffered persecution as early as 1658 and lying in jail at Hertford, under sentence of banishment, from 1664 to 1672. In 1676, as one of the proprietors of West Jersey, he joined with Penn and Lawrie in writing an epistle respecting that Colony. The dates and places of his birth and death and other facts of his life requested.—ALBERT COOK MYERS.

WILL OF GILES BARNARDISTON (Abstract).[2]—I, Giles Barnardiston, junr, of Clare in the Countie of Suff., doe make and ordaine this my last Will and Testament in maner following:—

Item: I doe give and bequeath unto my deare wife Frances Barnardiston my house or Mesuage lately purchased of William Fenton and a little Tenement lately bought of Thomas Hewes, Saymaker, with all the Outhouses . . . . land lately bought of Thomas Goulding, gent . . . . a messuage bought of Lewis Plum̃ . . . As alsoe all my houshold stuff Plate and furniture. . .

Item: I give unto my Cousin Susan Plum̃ youngest daughter of of my Sister Plum̃, when shee shall happen to marrie, or attaine the Age of twentie foure yeares the summe of fivety pounds:

Item: I give unto my Sister Plum̃'s Children and my Sister Johnson's Children that then shall be living the Hundred pounds in my ffather's hands left mee by my Grandmother. . .

Item: I also give unto Francis Waldegrave my Wife's Brother Three hundred pounds. . .

Item: unto such Servants as shall be with mee at the time of my departure three pounds apeece and unto Eliza Cornwell, wife to John Cornwell and Tim Potter and his wife foure pounds apeece;

Item: unto my beloved friends Jonathan Jonson and Samll Wallingfeild my two horses each of them one . .

Item: unto Thomas Hewes a Parish-Child brought upp in my house, and at present with mee fifteene pounds when . . . twentie foure.

Item: I give and bequeath unto my trustie and well beloved friends Fran. Waldegrave, John Cornwell, Samll Wallingfeild, Tho. Burrowes, Ezek. Sheldrake, the full sume of twentie pounds for them to dispose thereof to the People called Quakers in the towne of Sudbury, as they shall see meet in the wisdome of God. . . Unto the poore of Clare . . tenn pounds And unto the people called Quakers in the same Towne the sume of thirtie pounds . . to be disposed . . . with the advice of John Cornwell, Tho. Humphrey, and Stephen Jay as they shall see most meet in the truth.

Item: unto Thomas Ludgater, Josiah Smith and Tho. Drywood tenn pounds to be disposed on by them to the poore of the Quakers in the Towne of Cogshall:

All the rest and residue of my estate, reall and personall, both upon the Land and Seas . . . I give and bequeath unto my

[2] From a copy in the possession of J. Pim Strangman.

beloved wife, Frances Barnardiston. . . . Executrix, and Francis Waldegrave, her brother, Executor. . .

In witness whereof . . . the fift day of the fourth Moneth com'only called June in the yeare of our Lord One thousand six hundred seventie nyne.

GILES BARNARDISTON.

Sealed and delivered in the presence of (The marke of) John Mauburn, Arthur Farfax, John Goodall (y^e^ marke of Mary Mauburn).

Proved at London 7 February, 1680 [1680-81] by the executors named, who were sworn on the Holy Evangelists, etc.—(Prerogative Court of Canterbury, Register "North," fo. 20).

PENN PORTRAIT. —Friends' Reference Library possesses a much-faded and soiled photograph of an oil painting bearing the words "William Penn, Founder of Pennsylvania U.S.A., Born A.D. 1644, Died 1718." Written upon the mount of the photograph appears the following:—"Photograph of the original oil painting of the celebrated William Penn. It represents him about middle age, and is the most dignified and only life size painting known. It has been adjudged by experts to be the work of Jushua Richardson, and painted about the year 1689. It is the property of W. Rowland Oliver, Esq., 68, Haymarket, London, S.W."

In *The Friend* (London), 17th June, 1892, Wilfred Whitten gave a brief description and history of this picture, which had been exhibited at the Tract Depôt during the Yearly Meeting of that year. Recent inquiry in many quarters has failed to give any clue as to the present location of the picture. Rumour says that it found a home in America many years ago. Any information will be welcomed by the Librarian, Devonshire House, Bishopsgate, London, E.C.

GEORGE GEE, OF MANCHESTER (iv. 86; vi. 143; vii. 2).—I think *Manchester* will be correct. I do not remember any Gees in the Midlands, but they are common in Manchester and Wigan.

John Whiting, in his *Memoirs* (1791, p. 442), says of George Fox:—"*Travelling up and down, and working at his trade (which was that of a shoemaker) between whiles;* particularly at Mansfield in Nottinghamshire, *till about the year 1647*, when he began more particularly to declare the truth."

George Fox, in his *Journal*, expressly says (1647):—"Passing on I went among the professors at Dukinfield and Manchester where I stayed a while," and in the next paragraph comes the first mention of Mansfield, so John Whiting's remark explains his manner of life and work up to that time.—EDWARD WATKINS, Fritchley, Derby.

EARLY WEDDING CERTIFICATES. —Reference was made in THE JOURNAL, vol. vi. p. 180, to the oldest known wedding certificate, dated 25 ix. 1666. John William Graham and J. George Brockbank send us particulars of a still earlier one, relating to the marriage of Thomas Ellwood, of Allonby, and Mary Ritson, of Mowbray, at the "Meeting place upon Mawbray Bancke," 4. iii. 1665. The form

of certificate is much as that of to-day, but Mary promises "to be a faithfull & *an obedient* wife." Both parties sign with a mark; the witnesses are John Atkinson, John Saull, Rob: Saull, John Benson, John Waite, Tho: Wilkinson, Jane Spott, francis Leithes, Nicholas Beeby, all the names save the last being in one handwriting. The original certificate is now in the Bodleian Library.

J. W. Graham writes: "The interesting thing about this marriage is that it took place in the open air at the usual place of meeting (where several other weddings also took place) on Mowbray Bank, a group of sandhills by the sea a little north of Allonby in Cumberland. It was a very secure place, with safe hollows among the sandhills, for meeting. Soldiers could not approach without being seen by a watcher; on one side was the sea, and on the other a broad flat space of land inland, perhaps swampy at that time."

J. G. Brockbank has presented to D. a photograph of this interesting certificate.

FRIENDS AND THE LEARNED SOCIETIES (vii. 30).—Charles May, High Cross, Tottenham, writes:—"I do not see any mention of the name of my great-uncle, Charles May, civil engineer, who was elected a Fellow [in 1854] for his skill in constructing some of the most important astronomical instruments at Greenwich Observatory, with an accuracy never before attained. He died in August, 1860, and was buried in the Friends' Burial Ground at Peckham."

J. J. Green sends a further list, all of the persons named being originally Friends:—

Richard Brocklesby (1722-1797), author of medical works, including an Essay on therapeutic application of music. Admitted 1746.

John Sims (1749-1831), physician to Princess Charlotte, Editor of Curtis's *Botanical Magazine*. Original Fellow of the Linnaean Society, Admitted F.R.S. 1814.

Robert Willan, M.D. (1757-1812). Physician and Dermatologist. Published in parts *Description and Treatment of Cutaneous Diseases*. Admitted 1809.

Michael Bland (d. 1851), son of Thomas Bland, of Norwich, Admitted 1816.

RICHARD SCORYER AND HIS SCHOOL AT WANDSWORTH.—It appears from a note in the handwriting of my great-grandfather, Joseph Ball, that his father, also named Joseph Ball, was educated at the school of Richard Scorier, or Scoryer, which is referred to in *Annals of the Early Friends* (Samuel Harris & Co., London, 1877), p. 134, as "the celebrated college of Richard Scoryer" at Wandsworth, where Stephen Crisp, who died in 1692, aged sixty-four years, was an usher in early life. I do not know the date of the birth of my great-great-grandfather, but it must have been much later than that of Stephen Crisp, for the former is described, in the Life of Thomas Story, as a young man in 1718.

If any reader of THE JOURNAL can furnish any further information as to this "celebrated college," I shall, as a matter of family

interest, be much obliged for it.—RICHARD F. BALL, Theydon Copt, Epping.

[The allusion to Stephen Crisp in *Annals of Early Friends* is incorrect, it was *Samuel* Crisp (d. 1704) who was usher at Richard Scoryer's School at Wandsworth, see *Memoirs of Samuel Crisp*.

A document[3] issued in 1697 by the Morning Meeting and Meeting for Sufferings, under the direction of the Yearly Meeting, concludes with the following paragraph:—"That whereas there may be diverse young men amongst Friends, that are already, in some degree, capable of teaching children, if any such come recommended from the Monthly or Quarterly Meetings, Richard Scoryer, of Wandsworth, near London, offers freely to inform and direct such in his method of teaching children, and take some pains in completing them in writing or arithmetic; they providing for themselves meat, drink, and lodging."

From the minutes of Horsleydown (now Southwark) M.M. it is seen that Richard Scoryer had a School in Southwark in 1681. In 1689 he obtained permission from the Six Weeks Meeting "to haue ye two Roomes ouer ye meeting house in ye park for a Scoole Roome att 4li p Annum." George Chalkley appears to have succeeded Scoryer about 1693; the latter probably then opened a School at Wandsworth, as his name frequently occurs on the books of Wandsworth M.M., beginning in 1695. —EDS.]

[3] Quoted in Samuel Tuke's *Five Papers on Education*, 1843.

MENNONITES.—What assistance as extended to Mennonites removing to Pennsylvania is shown by the minutes of London Yearly Meeting, 1709.—A. C. MYERS.

[In 3 mo., 1709, Henry Gouldney made application to the Meeting for Sufferings for assistance "on behalfe of abot Sixty Persons yt have been lately obliged to Leave their Native Country the Palatinate on Acco[t] of General Poverty and Missery (and are now here) being by Religion them called Minists." Five Friends were appointed to make enquiries, with power "to hand to them any sume not exceeding five pounds."

The following month Henry Gouldney and Daniel Quare reported that they had "discourst them abot their ꝑsent Circumstances, and don't find them under any ꝑsent Necessity, having a dayly allowance from some Charitable ꝑsons."

This report appears to have made Friends doubt the wisdom of their former decision, for at the next meeting, held on 4 mo. 10, we find the following minute:—"Whereas Some Minists did lately make Application to friends for Assistance, and this meet having ordered them five pounds, its now not thought propper for this meet to allow it them. Therefore its left to ꝑticular friends to contribute towards their Reliefe such Charity and in such manner as they shall see meet. Jt's now proposed that a Quantity of friends Books in High Dutch wch are at the Chamber be given to Simion Warner to hand to ye Minists and others lately come over from the Palatinate in Germany."

The Yearly Meeting held four days later took quite a different view of the affair, and "consents that the meet for sufferings may advance as they see meet for Relief and Assistance of some poor Palatinate People called Minists any sume not exceeding fifty pounds."

Again turning to the minutes of the Meeting for Sufferings, 4 mo. 24, we find the minute from the Yearly Meeting had been read, "And the meet being given to understand that they [the Minists] are abo^t to export themselves beyond sea—Jt's thereupon Referred to Rich^d Diamond, Silvanus Grove, John Whiting, Dan^l Phillips and Peter Bowen . . to discourse y^e said People to know w^t sume will answer."

On 5 mo. 1 "Dan^l Phillips bro^t in a Receipt of fforty-eight pounds paid on the Minists acco^t for their Passage to Pensilvania, and that y^e Remainder was given to y^e Surgion."]

MS. Diary of Thomas Gwin.—Who now owns the MS. Diary (646 pp., quarto) of Thomas Gwin (1656-1720), the Quaker merchant and mariner, mentioned by Frances Anne Budge in *Barclays of Ury* (London, 1881).—Albert Cook Myers.

Wesley's Dutch Quaker from Ireland. (ii. 123, iii. 86).—Jos. Taylor, of Friends' Mission, India, writes that among his mother's ancestors was a John Garratt, who, he always understood, was "a minister and friend of John Wesley." He was the grandson of Lieut. George Garratt, who went to Ireland from Roydon, Essex, with Ireton, but became a Friend shortly after (about 1653). See Moate Registers, Book no. i., p. 21. His son, John's father, emigrated to France, but the family returned to Ireland. It is likely that John was born in France, as he was generally called "Monsieur," and this probably was the reason of Wesley's description of "Dutchman." John Garratt married Anne Alment, of Cork, at Cork, in 1729, and died 28 vii., 1770, at an advanced age. He was a chocolate manufacturer. Capt. Richard Garratt, of Peshawur, from whom much information has been received, has seen John Garratt's will. Joseph Taylor thinks that this John Garratt answers better to Wesley's description than Gharret Van Hassen, referred to in the second reference above.

James Logan's Ancestors (iii. 2).—"My father [Patrick Logan]" says James Logan (1674-1751), Wm. Penn's Pennsylvania agent, in his autobiography, p. 238 in my *Immigration of the Irish Quakers into Pennsylvania*, "was born in E[ast] Lothian in Scotland; was educated for the Clergy [M.A., Edinburgh, says *Proud*, i. 473], and was a Chaplain for some time [to Lord Belhaven, says Keith, *Councillors*, 5); but turning Quaker he was obliged to go to Ireland and to teach a Latin School there." "I, Patrick Logan," is the record in the Logan family, "and my wife Isabella Hume ["my Mother was Isabel Hume, Daugh^t of James Hume—a younger Brother of the House of St. Leonards, of the Shire of Mers (as I think) in South of Scotland. He was manager of the Estate of the Earl

of Murray—who owed, but never paid him £1500 Sterl., tho the said Earl lodged for some years in his House in the Shire of Fife. My Grandmother, before she married, was Bethia Dundas, Sister of the Laird of Dundas, of Didiston, about 8 miles west of Edinburgh, a fine seat, and the Earl of Murray assisted my Grandfather in carrying off my Grandmother. She was nearly related to the Earl of Panmat (Panmure)." James Logan's autobiography] came into Ireland about the middle of the first month, 1671," settling at Lurgan, where his son James Logan was " Born the 20th of ye 8th mo. 1674, about the dawning of the day on ye 6th day of ye week." James Logan's brothers and sisters were: Ephraim, Bethia, Hannah, Tobiah, and William. Of these all but William died in childhood. William Logan (1686-1757) became an eminent physician of Bristol, England. A reproduction of his portrait will be found at page 18 of my *Hannah Logan's Courtship*. After his father's death James Logan's mother married a second time out of Friends' Meeting to — Henderson. She and her husband emigrated to Pennsylvania, in 1717, and died with her son in Philadelphia in 1722.

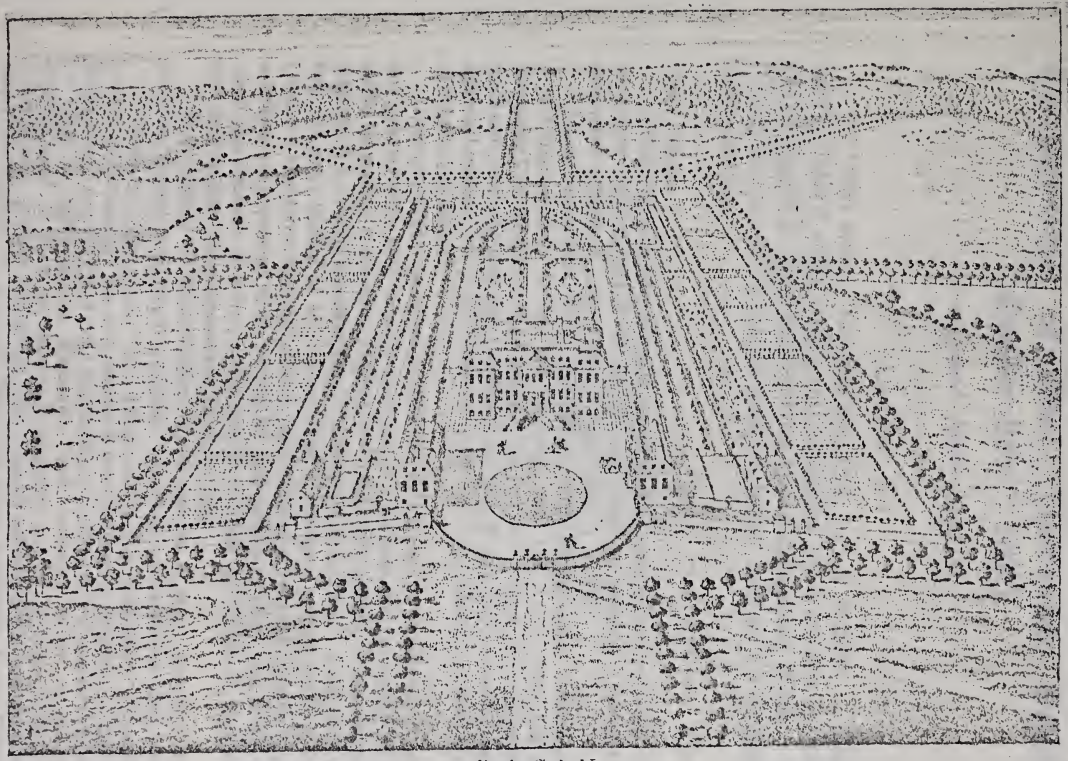
James Logan, it will be observed, is strangely silent in his autobiography concerning the parentage and ancestry of his father Patrick Logan, although speaking in much detail of his mother's noble ancestor. No acceptable authorities have as yet been adduced to support the statements made in some accounts of the Pennsylvania Logans, that James Logan was descended from the Logans of Restalrigg. A search for the parentage of Patrick Logan should be made in the Edinburgh wills and other Scotch manuscript sources. It would also be interesting to have his record from the rolls of the University of Edinburgh. — ALBERT COOK MYERS.

Some of our readers have doubtless endeavoured to read the typographical riddle to be found on page 7 of our last issue. A correspondent writes: " It is one of the best I ever saw. I passed it after much thought as an antiquarian abbreviation to be enquired about, and only found the key after 3½ pages." The solution of the puzzle is simply " A.M., rector " !

Obituary.

James Boorne, of Reading, and later of Cheltenham, died on the 2nd of Second Month, aged eighty-five. He took much interest in the history of Friends and contributed to the Society's periodicals. A notice of our Friend, with portrait, appeared in *The Friend* (London) of 25th March.

48-A



RAGLY

A Beautifull Seat with Regular Gardens in the County of Warwick, belonging to Popham Conway Esqr

See page 49.

Correspondence of Anne, Viscountess Conway, "Quaker Lady," 1675.

Continued from page 17.

Letter I.

A folio sheet, measuring 13¾ by 9 inches. Watermark, shield with bugle, surmounted by a crown, beneath is the figure 4, and under this the monogram W.R. The Letter is one of 1¾ pages and 66 lines, and in an excellent clear hand.

Ragly, 29 November, 1675.

Dear Doctor

J haue had a great desire to write to you ever since J receiued your first from London, but J am continually under so weighty a pressure of excessive sufferings, that I cannot doe what J would.

Upon your first from Cambridge, mentioning your indisposition J did immediately hasten the sending you the [? Qu]—assa for pills Monsieur Van Hellmont[1] had ordered for you, w^ch^ J hope, you accordingly receiued, and may doe well to keep y^t^ by you, if any such occasion should againe happen, w^ch^ J am glad by your last to understand you are at present freed from.

George Keith[2] gave me a visit in his journy to Scotland, J could not prevail with him to stay above 2 or 3 weekes, but y^e^ time y^t^ J had while he was in the house, I spent w^th^ much satisfaction in his company (though J was very ill and in my bed, when J did see him). J am glad, you had an opportunity of so free and full a converse w^th^ severall of these Quakers, when you were at London, by w^ch^ meanes you will be able to give a better judgment of their principles and practices then you could doe upon the reports of others, who either through prejudice or ignorance had doubtlessely misrepresented them to you.

The reading of their bookes lately had in a great measure freed me from former prejudicate opinions, but their conversation doth much

[1] Francis Mercurius Van Helmont, Lady Conway's physician, previously named; he had dabbled in "chemistry, alchemy, painting, engraving," weaving and even bootmaking; after Lady Conway's decease in 1679 he removed to Hanover, and amongst other occupations endeavoured to form a universal language out of Hebrew (a kind of Esperanto); always retaining the utmost affection for his quondam pupil at Ragley, he died at Berlin in 1699, surviving Lady Conway twenty years.

[2] (1639?-1716) "Christian quaker" and S.P.G Missionary, an apostate from Quakerism, *vide D.N.B.* xxx. 318.

more reconcile me to them. What a Quaker told you of G. Fox being acquainted w^th^ Rice John[3] is true and that he hath been sometimes to hear at his congregation (as he has been at most other congregations), but they certainly affirme, that he never was of his congregation nor agreed in opinion w^th^ him, and J hope we may beleive the account they give of themselves, that they never were infected with what you call Familisme,[4] though perhaps some simple people amongst them may have expressed themselves in suspected termes out of ignorance.

J am sure this new notion of G. Keiths about Christ seemes farr removed from Familisme, he attributing by y^t^ more to the externall Person of our Saviour, then J think any ever hath done; he was speaking of it here, for it seemed very clear to him, and he was very full of it, but J haue had more thought about it since he went upon the reading his letter to you and that to Peganius (w^ch^ J haue also sent you a copy of) w^ch^ J had not leisure to doe before, upon the perusing of w^ch^, I cannot but judge the opinion worth your serious consideration, and J hope, you will not think your time mispent in urging such solid reasons as you may have ag^st^ it in answer to what of reason and particular experience he alledges for it, his opinion if true, would facilitate the understanding of many places in Scripture, as well as it would make better sense of the Cabbalists[5] Seir Aupin and Arich Aupin, but J will leave this till J see your answer to his letter and to his answer to your Remarks, in those passages related to the extension of the Soul of Christ, w^ch^ if J did not mistake him, he told me you intended a serious confutation of. J could wish you would lett me see your answer to him, if you will send it hither, J know how to send to him, and J shall take great care of the conveyance of what you send, and now J am mentioning this, J would desire you to send me his answer to your Remarkes, for J haue a mind to see all, he has to say for this opinion, and it shall bee kept safe for you ag^st^ you come. I haue also another request to you, y^t^ you would give me another copy of your Poems,[6] for the confidence J had of your prouiding me againe, made me part w^th^ mine to G. K., and J hope you will pardon my great freedome with you.

G. K. in his letter to Peganius[7] seemes to be of the Jewes opinion, that there may be many soules in man, and y^t^ our sensitive soul is really

[3] Rice or Rhys Jones, of Nottingham, ex-Baptist and Ranter, opponent of Fox in 1654 and 1657; he and his followers were denominated "Proud Quakers" and his society was soon broken up.

[4] The doctrines of the Familists or Family of Love; this sect "taught that the essence of religion consisted in the feelings of divine love." The Familists degenerated into gross immorality, and Dr. Henry More, Baxter, Fox and Penn wrote against them. (*Lloyds Encyclopædic Dictionary.*) How Dr. More could associate the Quakers with them seems inexplicable.

[5] A Cabalist is "one who professes acquaintance and faith in the Jewish mystic doctrines of the cabala, a system of Jewish theosophy, bearing a certain similarity to Neo-Platonism" (*Lloyds Encyclopædic Dictionary*).

[6] *Philosophical Poems*, apparently, published in 1647, 8vo.

[7] We do not identify this writer.

distinct from y^t^ endued with understanding since [?] his finding them to agree with him in his opinion, about the extension of the soul of Christ, has been an occasion of his so readily adhering to them in this other opinion.

W. Pen writt to me by G. K. intending it seemes to haue giuen me a visit, if his businesse had not hindered him at the same time, in his letter he mentioned to me his hauing been with you at London, and expressed some expectation of your giuing a better testimony of the Quakers in print (upon your now better information of them) then you had formerly done; and J understood G. K. so as if you had promised to write some thing in their behalf, therefore if you did not tell them so they did mistake you, for they beleive you doe intend it.

J haue acquainted Monsieur van Hellmont with the great care you took of Peganius his affaire when you were at London, and of your recommending it so effectually to my Brother's[8] Chaplaine and ready to write to him att any time about it, when there shall be occasion: for w^ch^ we are both much obliged to you, at present, J think, there is nothing more to be done, till Peganius his answer comes to what he writ to him about it. My L^d^[9] writes to me y^t^ he doubts not, but My L^d^ Keeper[10] will keep a place longer then two months (in w^ch^ time he may be here) vacant for him, but for another to take a preferrment for him and then to resigne it most think unlawfull, because of the oath they take upon their admission; he advises him also to take orders in our Church rather then the Lutheran, as supposing that will be lesse disputed or suspected. Monsieur Van Hellmont will write this Poste to Mr. Knorr[11] and acquaint him with what Dr. Cudworth[12] advises concerning the Zoar[?].[13] J hope J haue not omitted the taking notice of all the particulars of your letters, however J cannot at present add any thing more, except unalterable being

Dear Doctor,

Most affectionately yours,

ANNE CONWAY.

Monsieur van Hellmont is growne a very religious Churchman, hee goes every Sunday to the Quakers meetings.

When you send the above desired papers be pleased to direct them To M^r^ Daniel Bilger[14] at Esq^re^ Boyl's[15] house in the Pell-mall, London: hee will take care of sending them hither.

[8] The Lord Chancellor's.

[9] Viscount Conway.

[10] The Lord Chancellor.

[11] Not identified.

[12] Ralph Cudworth, D.D. (1617-1688), author of *The True Intellectual System of the Universe*, 1678. See *D.N.B.* xiii. 271.

[13] We do not understand this allusion.

[14] Not identified.

[15] The Hon. Robert Boyle (1627-1691) the natural philosopher, chemist and saint (*D.N.B.* vi. 118). Mr. Boyle settled in Pall Mall, London, in 1668, with his sister Lady Ranelagh, whom he only survived a week. It is interesting to remember that Dr. Thomas Birch (1705-1766), an ex-Quaker, published Robert Boyle's *Life* in 1744.

Letter II.

Another letter of the same sized sheet and watermark, 2½ full pages folio, 106 lines.

Ragly, 4 February 1675/6.

Dear Doctor

Since my last J must wth thankes acknowledge the receit of three letters from you, one from London and two from Cambridge, ye last of wch was accompanied wth what was also very acceptable to me, viz., a fair copy of your Poems (wch is a book J highly value) and your letter to G. K. wth your particular and serious examination of his new opinion, both wch J haue perused wth much satisfaction, your arguments agst his opinion hauing much of strength and solidity in them. Your Letter to him containes very sober and usefull cautions and as you say, J think, it will be very hard for them to prove from involuntarie paine or greif experimentally felt, yt there is another liuing being in them distinct from their owne souls. The places of Scripture interpreted by you, as alledged by them in favour of their opinion, doe certainly fall short of a proof of any such far extended soul distinct from the Deity, as G. K. supposeth, whether they be to be understood just so as you haue explained them or not. But J cannot think yt he would be understood to meane, what you would inferr from his Letter to you (though J confesse his expressions haue given you just occasion to take yt advantage of him) yt the lesser soul of Christ is onely plastical and not of the same nature wth the souls of other men; but this by the by, we shall understand his meaning best by his next reply. Your answeres to the collection you haue made of the proofs of his opinion seemes to me very considerable and such as makes his arguments fall short of a proof of what he would assert, but me thinkes his 10th. 11. 12. 13. 14. makes the best shew for his assertion.

J think it will not be easy for him to free his opinion from those seeming absurdities, you take notice, it is entangled with, many of wch J did apprehend it to be involved with before J read what you writt and therefore was the better pleased to find them so fully insisted on and largely expressed to my hand by so judicious and able a pen wch certainly will give him occasion very seriously to consider ye point in his reply to such weighty objections as are contained in your papers to him. But J cannot imagine that he would be understood (wch you seeme to suppose) that this far extended soul of Christ did preceed the H. Ghost, for yt being ye life of the Deity, it is a contradiction to fancy ye Deity ever destitute of. J shall be sure to keep a copy here of your letter and examination to G. K. and send him the original very suddenly together wth your remarks as you haue appointed, 6. of wch Kettleby[16] sent hither last week according to your order, one J suppose you designed for Monsieur van Hellmont, and another for Coke[17] and one J pretend to for my self, but there then

[16] Walter Kettilby, bookseller, at the Bishop's Head in St. Paul's Churchyard.

[17] Not identified, unless Roger Coke (fl. 1696) the political writer, who wrote against Thomas Hobbes, as did the Cambridge Platonists.

remaines two undisposed of, w^ch^ J wait for your directions about; J hear M^r^ Boyle[18] sayes you had better neuer haue printed it, for you are mistaken in all your experiments.

J wonder you are so long in determining concerning your Prebend,[19] but I am so wholly ignorant both of the nature of the place and also of those affaires that occasion your irresolution, that J haue nothing to say concerning it, but onely what My Lord writt to me, y^t^ My L^d^ Chancellour or M^r^ Sharp[20] told him, y^t^ if you did not resolve suddenly, that something of the profitt of the place would be lost, if you should accept afterwards of it.

Peganius seemes to[o] farr engaged at the present in some affaires to quit the place, where he is, and therefore there will be no occasion as yett to make use of your assistance in his behalf to Mr. Sharp (though Monsieur van Hellmont is very sencible of your kinde offer in mentioning your readinesse to doe it), but the condition of his affaires may perhaps be altered before any things falls to be offered him here and then he would be willing to accept of what was desired for him, J perceive, wherefore we judge it best to be silent concerning him at present, it being time enough to mention his refusal, if it should happen to be offerd before he can embrace it.

J haue sent you here enclosed a relation of an unusual manner of death, w^ch^ J receiued lately from M^r^ Bromley,[21] whose Brother was in y^e^ beginning of December last released from his tedious sicknesse: should J adventure upon a presage concerning my owne condition, from the redoubling of my afflictions, y^e^ continuednesse of my great paines, increase of weaknesse w^th^ additionall new distempers, J might fancy my release also not farr off, from those weighty sufferinges, J have groaned under so many yeeres longer then he was exercised w^th^ his disease, but life and death are in the hands of the Almighty, and what he designes for me, J desire, I may be enabled to giue my self up to, willingly w^th^ out murmuring who onely knowes what measure of sufferings are necessary for me.

J think you mistook me in what J writt of the Quakers, if J rightly remember it, for J never thought that none of the Familists might turne Quakers, either at the first rising of y^m^ or since, but y^t^ G. Foxe was never listed into y^t^ Sect, before his taking up this forme; J am of your opinion that there are many bad people amongst them, as well as of other professions, and doe also beleeve that their converse with you might be of good use to them, for the clearing up of their understanding, and advauncing their progresse towards the best things, and therefore y^t^ your Conversation w^th^ y^m^ at London might be (as you expresse it) charitably intended, like that of a Physitian frequenting his patients for the increase or confirmation of their health, but J must professe y^t^ my converse w^th^ them is upon a contrary account to receiue health and refreshment from y^m^.

[18] The Hon. Robert Boyle, before-mentioned.

[19] That of Gloucester, see later on.

[20] John Sharp (1645-1714), Archbishop of York, previously named, and at this time domestic chaplain (1667-76) to Sir Heneage Finch, Lord Chancellor.

[21] Not identified, but probably one of the Bromleys of Holt Castle, co. Worcester.

They haue been and are a suffering people, and are taught from the consolation [that] has been experimentally felt by them under their great tryals to administer comfort upon occasion to others in great distresse, and as Solomon sayes, a word in due season is like apples of gold in pictures of silver.

The weight of my affliction lies so very heauy upon me, y^t^ it is incredible how very seldom J can endure any one in my chamber, but I find them so still, quiet and very serious, y^t^ the company of such of them as J have hitherto seene, will be acceptable to me, as long as J am capable of enjoying any, the particular acquaintance with such liuing examples of great patience under sundry heauy exercises, both of bodily sicknesse and other calamitys (as some of them haue related to me) J find begetts a more lively fayth and uninterrupted desire of approaching to such a behaviour in in like exigencyes, then the most learned$_2$ and$_1$ Rhetorical discourses of resignation can doe, though such are also good and profitable in their season; J should not haue run into this digression, but to take from you all occasion of wonder, if you should heare, y^t^ J sometimes see some of y^m^, that can see no body else, for if my condition would permit it, J should desire more of their company and the knowledge of their particular experiences being refreshing to me and J hope may be of some use, but J haue not seene above 2 or 3 of these suffering persons since G. K. went away, though W. P. and some others did then seeme to intend me a visitt, neither is y^t^ true you heard reported y^t^ Monsieur van Hellmont has Quakers meetings here though he continues a frequenter of their meetings abroad but has not altered either his garb or language.

J thank you for your caution in the close of your last letter, when any shall dine here, but you must excuse me, y^t^ J doe not think it advisable to put your counsell in practice.

J am not in love w^th^ the name of a Quaker, nor yett w^th^ what you terme their rusticity, but their principles and practices (at least most of y^m^) as far as J am capable to judge are Christian and Apostolical; and the most of them as farr as J can see or hear liue as they preach, w^ch^ makes me hope (if my presage doe not deceiue me) to be better serued by such in my chamber, then I haue yett been by any of any other profession, but of this J shall best judge after tryal, w^ch^ J am now experienceing, a woman in the place of Pordage J haue just now taken upon tryal and she is already come to me, her father was a gentleman of an estate and left each of his daughters 1500lb. a piece to their portions. J am also changing my two maides into Quakers, in the place of one of w^ch^ J have taken Mary Waril.[22] She comes to me, I think, about a fortnight hence, her father was also a gentleman and has left her a portion y^e^ Jnterest of w^ch^ has maintained her w^thout^ necessitating her to serve, y^e^ other J haue not yett pitched upon, but intend she shall be of the same profession, for if they proue what they seeme to be, lovers of quiett and retirement, they will fitt the circumstances J am in (y^t^ cannot endure any noise) better then others.

J pray God give us all a clear discerning betweene Melancholly Enthusiasme and true Jnspiration, y^t^ we may not be imposed upon to

[22] Not identified; there were Warrels at Greenwich at this period.

beleiue a lye, y^e^ great difference of opinion in this point amongst the learned and experienced occasions much perplexity in minds lesse exercised, and so not so well fitted for judging.

J haue now made shift to lengthen this letter even to the exercise of your patience, but cannot doubt of your excusing a fault, w^ch^ my condition secures you from being committed often. J shall be glad to hear of your receipt of this at your first leisure, and of your resolve as to the affair of Glocester[23] (if it be determined) and when J may hope to see you here.

Monsieur van Hellmont has now given one of your Remarkes to M^r^ Wilson,[24] so that there remaines but one undisposed of.

J shall ever remaine,

Dear Doctor,

Your very affectionate and obliged Friend,

ANNE CONWAY.

Bedfordshire County Records.[1]

1824. 14th January. Letter from Jeramy Willis to Lord ——.

"Mr. Samuel Reeve, one of the surveyors of the road of Leighton Bussard, requested I would see your lordship on the subject of a letter he wrote relative to a bridge blown down at a flood on the 31st of October last, at the end of the town of Leighton Bussard, standing upon the stream dividing the counties of Buckingham and Bedford. I understood the object to be if the court of Quarter Sessions will assist in rebuilding the bridge."

Letter dated at Leighton, from Samuel Reeve to Lord Tavistock.

"As one of the surveyors of this town, I beg leave to inform thee that an application will be made to the court of Quarter Sessions at Bedford for the repair of a bridge which divides the counties of Bedford and Buckingham and the parishes of Leighton Buzzard and Linslade, which was washed down by the late calamitous flood; fearing thy health may not permit thy attendance at the Sessions, and feeling the importance of the assistance and influence, we have taken the liberty of soliciting that thou would request the chairman (W. Wilshire, Esq.), with whom thou art intimately acquainted, to give his sanction and assistance in promoting the interests of this town by a grant from the court; it is unquestionably a county bridge. Similar application will also be made to the court for the county of Buckingham, and we hope, by a grant from each, the parishes will be enabled to compleat the bridge in a proper manner, without being affected much thereby."

[23] Dr. Henry More accepted a prebend in the church of Gloucester in 1676, being collated to it by Lady Conway's brother, the Lord Chancellor; he soon resigned it, however, to Dr. Edward Fowler, formerly incumbent of Northill, co. Bedford, and later Bishop of Gloucester.

[24] Not identified.

[1] *Bedfordshire County Records. Notes and Extracts from the County Records—Comprised in the Quarter Sessions Rolls from 1714 to 1832.* Volume I., published 1907.

Early Quakerism in Ireland.

Charles Harding Firth, M.A., Regius Professor of Modern History in the University of Oxford, has drawn our attention to letters and other documents relating to early Quakerism in Ireland, to be found among the Lansdowne MSS. in the British Museum.

We have pleasure in printing below a specimen letter, transcribed and forwarded by Prof. C. H. Firth. Should our readers think it well to do so, we will arrange to have further letters transcribed, and printed in later issues of THE JOURNAL.

Lansd. MS. 822, fol. 117.

My Lord

Heereinge y^t^ Capt Holmes a discontented Quaker has petition'd y^r^ Lor^p^ & y^e^ Councell Ag^st^ mee, for my Actings toward him and y^e^ rest off y^t^ Fraternity (y^t^ once gaue to dandgerouse a disturbance to this place) I thought itt my duty for y^r^ Lor^ps^ satisfaction, & my owne vindication to giue this ensueinge Account off my Proceedings w^th^ those wild yett subtill and designeinge Generation off people; For y^e^ Quakers y^t^ are y^e^ growth off y^e^ towne, vipers bred in o^r^ bosomes, they haue y^e^ Liberty quietly to meete amongst themselus w^th^ out disturbance; but iff Any strandgers crow'd in w^th^ them & gett crowdes about them, then I thinke my selfe concerned in Order to y^e^ Security off y^e^ place, to turne y^e^ disturbers out off itt. beinge to answeare y^e^ safety off y^t^ place w^th^ y^e^ hazard off my Life; w^ch^ I would not vndertake, should I not haue y^e^ Liberty to secure y^e^ Garrison from hudles off disconten[te]d Spiritts.

2 For those y^t^ are Strandge Quakers y^t^ come from incognita terra (since I haue bin back'd by y^e^ councells authority, w^ch^ I diuulge not) as Soone as they come in att one gate, I send them out att another, neaver Letting them rest a minute in the Garrison after I know off them 'till they are conuayd out off y^e^ Lybertyse off Lymb^r^, some have come Late to prevent y^t^ course, but I haue ventured them in y^e^ darke rather then fayle; by w^ch^ meanes wee are very Quiett & are troubled w^th^ them very Seldome.

3 A Proclamation is put out by mee y^t^ those Inhabitants y^t^ Entertayne Strandge Quakers or Irish Papists a night in theire houses w^th^ out first acquaynteinge y^e^ present Gov^r^ thearewith, shall bee turn'd they and theire familyse out off y^e^ Garrison.

4 Those Souldiers y^t^ weare Quakers I chasheired them by a court martiall out off y^e^ Army, not barely for beinge Quakers, but for theire disobedience to theire officers, & things off y^t^ nature; w^ch^ has cur'd more then a hundred off y^t^ Aguish distemper they weare Inclineinge to.

5 Those y^t^ abus'd y^e^ ministers & disturb'd y^e^ Congregations (before I had notice off them from y^e^ Councell) I imprison'd for a time, & then sent them from whence they came.

6 A Sarjeant y^t^ was chaseird the army about Waterford for abuseinge the cuntry, gave mee such base Languadge in a Letter, beinge a Quaker, that I was forc'd to beate him into better Manners, another fellow I seru^d^ soe y^t^ braught mee base Letters, w^ch^ has giuen mee freedome from y^t^ trouble ever since.

7 On a Sabboth day w^n^ I was att Sermon, y^e^ officer off y^e^ guard acquaynteinge mee y^t^ att Capt Holmeses house theare was a greate Number off Strandgers and discontented persons togeather; I gaue him an order Vnder my hand to goe into y^e^ house & see w^t^ y^e^ Matter was, & iff y^t^ hee found Any Strandge Quakers theare, y^t^ hee should secure them on y^e^ guard 'till further orders from mee but w^n^ y^e^ officer off y^e^ guard came w^th^ my order to see y^e^ occation off such a Meetinge in y^e^ garrison y^e^ dore was kept ag^st^ him, 'till hee broake itt vp with his guard; Phelps an Inhabitant off this towne kept y^e^ dore shutt, & for his offence I clap'd him vp in the Martialls for 24 howers or Lesse: Leiut^nt^ Waller was amongst y^e^ Company y^t^ resisted y^e^ guard & thow hee pleaded his Excuse yett I thaught conuenient to suspend him from his Imployment for a while, to make him sencible off his folly; this is a passadge y^t^ fell out 3 monthes agoe, but beinge assurd y^t^ a complaynt is made ag^st^ mee about itt, I have giuen this account; As likewise off y^t^ off y^e^ Sarjeant Quaker, y^t^ I banged for giueing mee base Languadge. y^e^ cheife

Quakers y^t^ wee haue inhabitants off this towne are Cap^t^ Holmes, M^r^ Phelps, & M^r^ Peirce, y^t^ are starke mad att mee, y^t^ I giue not all Quakers strandgers as well as others liberty to meete in this Garrison, w^ch^ shall neaver bee Sufferd whilst I have to doe w^th^ itt, Since I know them to well to trust them ; My thinks iff theire deuotion weare soe hott for y^t^ w^ch^ I dare not call a religion y^e^ cuntry att Lardge should Serve there turne to bee in, for the Exercise of itt; but noe place will please them but this.

8ly Perhaps tis chardg'd as a crime ag^st^ mee for makeing Pierces wife a Quaker (in y^e^ absence off her husband) pay 20^s^ for entertayneinge a strandge Quaker in her house a night w^th^ out giueinge notice, contrary to y^e^ proclamation. y^e^ mony was giuen to y^e^ poore.

My L^d^ I know not any thinge y^t^ I haue done that I haue not heere acquaynted y^r^ Lor^p^ w^th^ Iff they are faults I haue told them you all; but y^t^ y^r^ Lor^p^ has a better judgement then to beeleive them to bee soe, is y^e^ opinion off my L^d^ y^r^ Excellencyse most obleidged most faythfull, humble Seru^t^

H. INGOLDESBY.

Lymb^r^ [Limerick] 31th march 1657.

"Lancasterian Pippins."[1]

In the year 1809 when Will^m^ Corston[2] opened his school at Fincham in Norfolk—Joseph Lancaster and Joseph Fox with other friends being present—W. Corston was planting his Orchard and being desirous that each should plant a Tree—the "Three in one" as termed by W. Corston were planted together that their arms might entwine—none survived the season save that planted by Joseph Lancaster the fruit was called "Lancasterian Pippin" having received some from W. C.—J. Brignall respectfully requests his friend W. Pollard's acceptance of a few for trial as well as for the remembrance of the founder of an Institution of which the plants have been so carefully watered by W. Pollards attention and benevolence.

[1] From a MS. in D.

[2] Author of *A Brief Sketch of the Life of Joseph Lancaster*, 1840. See H. B. Binns's *History of the British and Foreign School Society*, 1908.

Joseph John Gurney in Philadelphia.[1]

EXTRACT FROM A LETTER, DATED PHILADELPHIA, 27TH OF 8TH MONTH, 1837.

I have just returned from a meeting which it would have rejoiced thy heart to have attended, a meeting at which were present about 3,000 persons as we conjecture. The room in the Arch Street House comfortably accomodates 2,500, it was full & overflowing, benches brought into the aisles & many could no where obtain seats. It was appointed at the request of our truly wonderful friend Joseph John Gurney, for members & those in the practice of attending our meetings throughout the city. It was the first time of seeing him to many of his audience who evinced the deepest & most breathless interest in what he had to communicate—interest not unmingled with anxiety in the minds of some, from the reports of all sorts currently circulated of him. The words he commenced with, were, "The memory of the just is blessed, *it shall not* decay." So was that of our Father Abraham who in Mount Moriah bound his son for a sacrifice—so was that of Moses who esteemed the reproach of Christ greater riches than the treasures of Egypt—so was that of the earliest Disciples of our Lord who left all to follow Him, resigning their homes and renouncing the comforts of this life to promulgate the everlasting Gospel in the midst of peril & suffering. And blessed indeed to us should be that of the worthy founders of our Society who so faithfully obeyed the Divine requirements & who however they might now be traduced were founded, if any people ever were, on the immutable Rock of Ages. Subjects strictly doctrinal followed in more beautiful order than I can give an idea of. On that of Baptism he said, there was in the Christian Dispensation but one needful, Do you know it my friends? Ask John the Baptist what it is, let him tell you. "I indeed baptize you with water unto repentance, but there cometh one after me mightier than I, he shall baptize you with the Holy Ghost & with fire.

[1] From an anonymous manuscript in D. J. J. G. writes, under date given above, "A general meeting for Friends is appointed for this evening at Arch Street Meeting House."

And with this baptism who shall say they our early friends were not baptized. And also of the Supper—our Lord said, "Behold I stand at the door & knock, if any man hear my voice & open the door, I will come into him & sup with him & he with me," & of this blessed communion they doubtless were partakers. There were many of our Hicksites present, he was very severe on their doctrines without any reference to them. I boldly dare to say (these were his words) that if any pretend to the guidance of Heaven & deny the Crucified & Incarnate One he is a liar & there is no truth in him, repeating the following lines,

> "There is a fountain filled with blood,
> Drawn from Immanuel's veins,
> And sinners plunged beneath the flood
> Lose all their guilty stains."

He spoke near an hour & a quarter & appeared in supplication both in the morning & afternoon—the evening being very warm he appeared much exhausted—he has however as far as I have heard won golden opinions from Friends generally & I do not doubt many a heart has been filled with joy & thankfulness for the highly orthodox character of his sermons & the apparent humility of the man, whose fame, worth, & talents had led many to fear that humility would not be a conspicuous feature. Indeed I think no one could listen to him without admiring his spirit of meekness, piety, & zeal, or without feeling that he is an extraordinary man. The moment of his arriving at John Paul's door from the vessel is said to be one of much interest. Stephen Grellett was amongst those who awaited his arrival, he leaped from the carriage exclaiming, "My dear friend Stephen Grellett!" when they embraced with much emotion & affection. On entering the house he fell on his knees sweetly returning thanks to the Almighty Power who had preserved him.

The mere archæologist, the mere genealogist, the mere antiquary, are not the parasites of historical study, as they are too often regarded by men who find it easier to borrow than to estimate the results of their researches; they are working bees in the hive of historic knowledge.—
Bp. Stubbs, quoted in *History of the Wilmer Family.*

On the Track of Old Friends in Derbyshire.

Edward Watkins, of Fritchley, Derby, has permitted us to read some notes of his recent investigations into ancient Quakerism in Derbyshire, and we print below a statement of some of the early Meetings for Discipline in that county, with extracts from his notes.

"White Lee or Whiteley is the original name of the Monthly Meeting for this and the south part of Derbyshire, and the earliest known Monthly Meetings of this district were held there, at the house of a Friend, no doubt. Whiteley is now part of Ripley, ten miles N. of Derby, four E. of Fritchley. The earliest mention of Whitelee as a meeting is 29 vii. 1673, at a Quarterly Meeting at Tupton—'Receiued then from Friends belonging to the meeting at whitelee [&c. ?] tenne shillings towards the charges of W^m^ Storrs going to London with John Brocksopp to the general meeting of Friends there.'

"The first notice of Breach (2½ miles S. of Ripley) in the old Derbyshire Quarterly Meeting, among my notes, is at a Quarterly Meeting at Tupton, 25 i. 1679—'Friends of Breach house meeting;' but the Monthly Meeting was generally or always called Whitelee by the Quarterly Meeting till the end of 1701, when it became regularly Breach Monthly Meeting. But that the Monthly Meetings were held at Breach is evident not only from the above allusion in 1679, but from a marriage certificate or liberation respecting Matthew Smith of Riddings 'signed at our M^o^ M^tg^ at Breach house 9 xii. 1687/8.'

"Waingroves, between Breach and Ripley, was where the Roads family lived, who mostly or all emigrated to America by degrees between 1682 and 1699. The first mention of the father, John Roades, is in the Derbyshire Book of Friends' Sufferings in 1670. Waingroves was then called Windgreaves and sometimes Waingriff, &c., and is described as of Ripley—other early Friends are described as living in or near Ripley and other adjoining places as Codnor and Loscoe.

"The earliest Derbyshire records of Quarterly and Monthly Meetings are in 1672—though not improbably

some existed from 1668 or 1669 as in Notts and other counties.

"The Book of Sufferings takes us back, however, to 1659, and Besse's account of Derbyshire Friends' sufferings to 1654, and as to George Fox, John Fretwell, and Elizabeth Hooton, to 1650 and 1651.

"After the Toleration Act in 1689 either Breach Meeting House was rebuilt or altered. Another memorandum from the Quarterly Meeting book, 8 mo. 1693, says, as to Whitelee Monthly Meeting, 'Their meeting house is not yet finished but wants £14. 9. 0 for this. This meeting agrees to a collection throughout the county.'"

At Denby, E. Watkins came across traces of the Muggletonians, opponents of early Friends, and ascertained that there were still one or two families in this district of that persuasion, and that "there might still be some in London." About forty years ago annual meetings of such were held at Denby, attended by visitors from London.

At Breach Farm, our discoverer struck the remains of the old Meeting House and Burial Ground—remains consisting of "a large patch of plaster two or three square yards in size on the outside of what is now one of the walls of the farmyard," also "two or three mounds in the graveyard and perhaps a stone or two."

Waingroves was next visited. Waingroves Hall is a double-fronted brick building, and at the back "there seemed a huge pile of brick and stone of different ages."

Then came Whiteley. "At Whiteley in 1677 were the dwelling-places of William Woolley, weaver, Edward Searson (Sarson, Serson), tanner, and John Lynam, wheelwright," but no ancient building likely to have been a Meeting House was found here.

Living generations thrust aside the mouldering relics of their predecessors for their own convenience, to commemorate their more immediate relatives and friends, or to enhance their own personal importance. But historians do their best to rescue, at least in part, by representation or description, the perishing memorials, and to prove that paper memorials may be more permanent than those of brass and stone.

Quoted in the *History of the Wilmer Family.*

Some Account concerning the Women's Monthly Meeting in the County of Bucks.[1]

There was a stiring in the hearts of seueral towards it, in the yeare 1671, where vpon some of ye women, namly Ann Steuens, and Dameris Sanders, came to ye mens Meeting at Thomas Ellwoods to lay it befor them, the 6 day of ye 7 mont 1671 where it was considered, and concluded, they might meet together, to feele there seruis in the truth, and if they felt seruis continew in it. The first meeting was the 18 day of the same 7 mont 71 at prestwood, where wee were sweetly refreshed togeather in the presance of the Lord; the next Meeting was at Tomlins ye 10[2] day of ye 8th month 71 then it was put off to two Months and poynted ye 4th day of ye 10 mt 71 at Hide heath Jn which meetings ye lords blessed presanc & power was felt to ouer shaddow and break & Melt ye spirits of them yt faithfully waited for him But an eye was to much outwards to outward buisness, and yt not apearing, ye wise reasoning part was apt to get vp against ye pure simple innosent waiting for the lord to manifest himself how & by whome he pleased, and some being yong in ye truth saw not ye lords worke was to fitt them for ye seruis, and bring them to ye waity scence yt they might serue him a right & so feel acceptanc in theire seruis.

Thus it was, and some discoragments wee mett with outwardly which brought it to soone to this conclusion that wee should cease meeting for the presant tel ye Men or wee women saw cause for coming togeather againe.

Thus it lay tel the 8t Mont 1675; & then came to be reuiued againe, to ye Joy of some, but mett with great opposision from others, so that ye contest was high, but ye power of God was seene ouer al opposit spirits, And so from a meeting at Ralph Trumper where was some Men & many women, it was conclude that ye women should haue their Monthly Meeting ye same day ye Mens was, and ye place was appoynted at John Mannocks house at larkins Green, where ye meeting was ye 4 day of ye 6 Mt 1678.

And the few that their first sat downe, Mett with many discoragments to trie them, but ye lords power kept ouer al for his worke was in it, and the geathering Arme was stronge which kept them, and they felt from ye lord they could not go back.

Where vpon they sent a Message to ye Men friends, from their meeting which was vpon ye first day of ye 7 Mt 75 That they haue a sence yt their Meeting is of ye lord, and yt they cannot go back, and therfore desire yt they may go on, wth the incorragement and vnity of the Men.

To which ye Mens Answer was, that they are there vpon willing to incorage them, and do not desire they should go back but go on in the name of the lord.

[1] From the Minute Book, deposited in D.

[2] Writing not clear, perhaps 16.

Thus the Lord wrought, and many that were (for some time) at a distance, were brought Neere by y^e^ power of God reaching their hearts to Come & deny self & y^e^ wise reasoning part, And sett doun to wait purly for y^e^ lord to appeare as hee pleased; Not desiring outward buisness but y^e^ feeling of life power & vertue from him to do his will, & here y^e^ lord mett vs, & of his rich tresury hee opened & gaue forth, & a blessing was felt that y^e^ earthly could not containe, and thus y^e^ worke prospered in y^e^ Mighty hand, y^e^ lord passing by y^e^ many weaknesses, the day of restoreation being come, the Antiant path revealed, euen y^e^ way of holyness, y^t^ so clean vessels he might prepare to tabernakel in, Therefor let vs al watch to y^e^ lord, and one ouer another for good, and not for euil, Jn this state y^e^ lord was pleased to exersise this meeting in a spiritual & holy exersise to himselfe, without desiring of outward buisness, tel hee prepared their waye, that in vnity with y^e^ Men, as members of one body they might serue together.

Women Friends in Buckinghamshire, 1678.[1]

The names of y^e^ seueral meetings belonging to the monthly meeting of the upper side of the County of Bucks & the names of seueral friends y^t^ come to the womens monthly Meeting at Larkins Green, 1678.

Wiccomb	Ann Steuens Dorithy Kidder.
Chalfont	Mary Penington, Elizabeth Walmsley, Margery Clipsham, Sarah Russell, Hester Fleetwood, Martha Dell, Martha Gresingham. Rebecke Salter, Margrett Tredway, Alice Grimsdel, Eliza: Ashbey, Ann Mannock, Mary Odingsells, Mary Ellwood, Sarah Lane, Sarah Ball, Katerin Sexton, Martha Cooper.
Amersham	Ann Trumper, Margret Cooper, Ann Child, Martha Orton, Elizabeth Crouch, Elizabeth Harrison, Eliza: Grey, Mary Morten, Mary Costard, Mary Baker, Elizbeth Child.
Chesham	Mary Axtill, Sarah Ataway, Sarah Welch, Deborah Deacon.
Missenden	Susana Todd, Deborah Bryarley.
Meadel	Dameris Sanders, Katerine White, Ann Costerd, Elizabeth Baldwin.
Weston	Jane Jons, Jane Brown, Joyce Gardener, Ann Bigg, Judeth Dancer.
Alsbury	Ann Jennings, Sarah Lambert, Joyce Olive.
Flandell [2]	Susana Belch, Elizabeth Tompson.
Watford [3]	Ann Viuers, Sarah Meads.

[1] From the first page of the Minute Book of Women Friends, deposited in D.

[2] Now Flaunden. The name has been effaced.

[3] This name has been effaced.

Friends in South Carolina.[1]

From Court of Ordinary, 1672-1692, pages 38-39, office of Historical Commission of South Carolina.

Barbados, in the yeare 1679:

ffriend Edward Mayo

Thine I Rec^{d} and had not time to send thee what thou wrot for to mee, but desire thee to follow the Advise given thee in the inclosed, w^{ch} is Coppy of what I sent thee by Elisha Mellows ketch, and by the next oppertunity shall inlarge, and send thee what thou hast writt for. This wth mine and my wifes Love to thee and thy wife and our family, I Rest thy friend in haste

JOHN JENNINGS.

30th of y^{e} 2 mo. 1679.

To Edward Mayo in the Province of Carolina.

Barbados, 8th of y^{e} 2 mth 1679.

Jonathan ffitts and Edward Mayo

ffriends,

It hath pleased the Lord to frustrate mee and my Brother, in our intended purposes therefore desire you, or Eyther of you to send mee back againe the negroman Mingo, by the first Convenient oppertunity you can, and to dispose of the white servant, and other fower negroes, and the rest of my goods and send mee returne in Porke, Tobacco, or bills of Exchange for London payable to Thomas Hart or John Eyles Merchants or to James freeman Apothecary in Bristoll, or bills for this place, if there be any in your country that are willing to buy and are able to make any of these sortes of pay, taking security

[1] When sending a copy of these letters for THE JOURNAL, George Vaux adds, "My attention has been called to a statement in the Journal of Grand Council of South Carolina that on April 20, 1692, 'Mary Crosse and Mary Joy according to the forme of theire Profession Did Decleare that they did heare s^{d} Dunston a Little before his death Decleare the Saverall particulars in the s^{d} Nuncupative will.' From this it would appear that in 1692 there were still Friends in S.C. who could thus publicly maintain our testimony against oaths."

For more respecting Friends in Carolina, see THE JOURNAL, vi. 163; *American Friend*, 1907, p. 487.

of them for the nonpaym^{t} of theire bills if they should be ag^{t} at any of the places they please to send them to, for my Brother is Arrived here, in such a weake condition, and soe discouraged, that he thinkes he shall never see that place againe, he also saith that there is many will hire serv^{ts} by the month, w^{ch} you may doe wth mine, if you have noe occation for them yourselfe, untill oppertunity present, to make sale of them, how Ever Leave to your fridum order the affaires theire, I not being in a Capassity to make any settlement wth you, pray Friends take all the Care you can in it, and pay yourselves y^{r} Trouble, and send me the rest, Theire was as I remember, a Cask of Sug^{r} Con^{t} 16^{tw} and one blankett, 2 Iron potts, 1 paire of Cotton Stockings one olde whip saw, and 2^{tw} of black pepper, w^{ch} were not raited in the Invoyce, w^{ch} is the proper goods of my brother w^{ch} pray take notice of by it selfe, and send him the produce of it by it selfe, and the rest of it is all my one, my Bro^{r} Left to one Thomas Dickinson his Attorney, but I hope he hath none of my consernes in his hands, but the sume of Three pounds sterl w^{ch} my brother Left wth him w^{ch} he hath ordered him to pay unto you, soe that I hope althings is Cleare, pray remember my love to the people and tell them if I had bin sensible of what I now am I should not a sent them to that place, but now they are theire hope they may doe well, and desire they may have good masters to provide for them ; friends are Generally well here, Soe fire as I know and desire to be remembered to you as my mother and her husband John Taylor.

This with mine and my wifes deare Love to you and your wife and Children still praying to the Lord that wee all may be preserved in the Truth of our god, I rest your friend,

JOHN JENNINGS.

To Jonathan ffitts or Edward Mayo, or
Eyther of them In the Province of
Carolina These dd

Ent y^{e} 10 8^{ber} 1679.
Will : Owen : sec^{ty} :

Friends in South Carolina.[1]

Met according to appointment of the Meeting for Sufferings [London], the 17th of 11mo, 1748. Present: John Hunt, John Fothergill, & Peter Williams.

We your Committee having Conferr'd with Sophia Hume on the Subject of her Letter to this Meets in relation to the State of Friends in South Carolina; and Consider'd the Affair, are of Opinion, that if a Minute from the Meets for Sufferings of the following tenour was Sent to some Friends, and to the Trustees for the Meeting house at Charles Town, it might probably have some good Effect, viz[t]

It having been Intimated to this Meeting, that the Meeting house belonging to Friends at Charles Town in South Carolina, is frequently Shut up, and Friends thereby prevented from Assembling themselves together, in order to Worship the Almighty; This Meeting is Sorrowfully affected to understand that so much indifference to this Christian Duty, and such a Disregard to good Order, should appear in any who go under our name: And it is the earnest Desire of this Meeting, that all Cause for Such Complaints may be Speedily Removed, and that Friends would be Diligent, however small their number may be, in attending their Meetings, and waiting upon God, tho' it may be in Silence, Since the Lord is ever near even to the Two or Three who are gathered in his Name, and may vouchsafe so to regard their faithfulness, as to make them Instruments in his hand to Build up a Church and People to his praise, & their Solid Comfort.

[endorsed] Report of the Committee on the Case of friends in South Carolina, Recd the 20th 11th mo: 1748.

On 2d mo 6th, 1750, John Hunt reports to the Meeting that he has received information that the Meeting House is again opened for Friends' use on every first day.

Sessions held at Bedford, 13th January, 1650-1651.

Memorandum that at this sessions Robert Turrold of the town of Bedford, William West of the same, and John Mumford of the same, were admitted by the court, and allowed to be public relators and informers for the county upon the Penal Statutes.

[1] From the original in D., in the handwriting of Benjamin Bourne, Recording Clerk.

Extracts from Letters to Mary Watson respecting the Irish Rebellion, 1798.

Continued from page 24.

V.

Henry Deaves, London to Mary Watson at Norwich, 7 mo 3, 1798.

Being abstract of a letter from his sister, D. Watson, dated Balidarten 6mo 28th 1798.

At Enniscorthy the Rebels murdered 250 Protestants; they did not take the lives of any of our Society but pillaged them. We have not got a certain account of our Friends at Hoartown yet, but report says there was a Battle at Goffs Bridge opposite the Hall Door, and that 900 fell there, also the House standing and family safe —but to come to ourselves, those who got off from Vinegar Hill got to the mountains above us encamped near Two Thousand, every Day expected down, at last they marched to the Hill above Old Loughlan—all the inhabitance quit L Bridge except the Army who Seventh Day were all called to an engagement of another party at New Bridge and Castlecomer, at both places a number of the Mob killed. Yesterday the Rebels at Old Leighlin Bridge before Day broke up their Camp, and set out to return to the County Wexford it was supposed by us—they were overtaken by the Army within Four Miles of this, and a dreadful Slaughter ensued the situation of this neighbourhood was beyond discription expecting them every moment if they proved victorious.

Imagine my dear Henry thy poor Sister called up at Six Oclock, with this inteligence exagerated for they said some were within a Mile. I just tied on my peticote got the Steward took all the papers of Consequence Leases &c &c put them in Boxes, and committed them to his care to bury in the Garden, we then, that is Cousin Sally, and I, bundled up a few Clothes, and some for the Children, that should our lives be spared we might not be without Covering—this done, I did not seem free to stir any thing else out of the House—Brother Saml came entreated we would not wait Breakfast, but get

to Kilnock which was more out of the way, most all went to Carlow, I hesitated, returned to my Room became quite calm—stand still was the Language that ran so powerfully through my Mind that I could not doubt but it was my place—and dare not stir : When I went down I found all the Servants ready to stay and even they said Die with me if I did—but if I went not one of them would remain in the House—this confirmed my resolution—but I entreated Cousin Sally Watson not to be influenced by me, but take the Children with her, but she also remained.

It was a solmn time. I believe near two Hours we remained in this suspense, the sound of the Cannon and Firing added to it, however we were happily relieved by an account of their defeat and that those who had remained had got off Scollop way home so I hope we are done with them, none of our neighbourhood seemed inclinable to join them, whatever they would have done if they got down is uncertain. . . . .

No Tenant can get or pay a Shilling For my part I cannot Command a Guinea.

29th We have just got a certain Account that our Uncle and Aunt Goff with their family are well, had enough left to sustain nature but not a Horse or a four footed beast except milch Cows, they [? the Rebels] had Samˡ Woodcock, Jnº Handcock, Jacob Martin, and some more of our friends, on the Hill had a pike lifted up over John Handcocks Head one called out, not to kill them without trial—then with an audable voice demanded of the whole had they any think against Quakers, they answered no, they were a Peacable Charitable People and did not meddle in Wars—thus our poor friend escaped as did those in Eniscorthy with their Lives, but plunder'd as others. David Sands and about 8 more from Dublin set out to attend the Meeting in faith not knowing whether they could get there or not, but they did the Day after the Battle.

VI.

T. Jacob, Waterford, to Mary Watson, at Norwich, 7 mo 4, 1798.

. . . . .

Samˡ Haughton has wrote me viz

"There has been trying times with us scarce an hour passes without some alarm. The insurgents have made their way into our County & a great Slaughter of them is said to have taken place this day near Ballidarten our frds not yet returned from the Qy Meeting. . . . D Sands was one of the Compy & in good spirits as he passed thro' this place." . . . .

Property to many here now seems of but little acct several of our Co Wexford Friends having had close pinching trials to go through some of their Lives being threatned.

While the insurgents had possession of that County matters took a diffᵗ turn to what I believe was looked for by some—that was making Religious opinions have a considerable share in the confusion, killing & threatening such as wᵈ not conform to their way of thinking & go to Mass—Jno Hancock . . . was diffᵗ times taken prisoner & let go withᵗ being delayed longer that abᵗ an hour & a half at the longest. Samˡ Woodcock, Thoˢ Mason & Josᵃ Webster & I think Jacob Martin were taken up to the Hill along with them—they were told they were to be made Christians of—While there the People fell on their knees wᶜʰ was an additional trial to have to stand covered amongst so fierce a set of men, but Jⁿᵒ said there was moderate men amongst them that used to be a little Check on the rest—Rᵈ Goff & Nancy were pticularly threatned to conform, but stood their ground & had to pass through a part of them to go to Meeting—Thoˢ Mason kept to his habitation with agreable firmness wᶜʰ Jⁿᵒ says even the insurgents spoke well of him to him. . . .

VII.

Richard Jacob, Waterford, to Mary Watson, at Needham Market, 8 mo 17, 1798.

. . . . . .

Thy house remains in its place & now long shut up. . . . I often wondered how it escaped with the Soldiers & Yeomen there was so much billiting, divers had 20 soldiers at one time on them—among the rest Joshᵘ Wakefield had them in his house & at one time it was

obliged to be so—ab^{t} a week since the high Constable came to me for the Quay of thy house to make a Guard Room for the Bridge Guard they being in much want of one—I had it not—& he tried 3 other friends but I suppose it's not in Town. He told me it must be broken open & that the General ordered it as the Yeomen were in bad want of a place & for an hour or two we did not know but it w^{d} have been Done—however with threatning what I w^{d} do if they did & fair means they desisted & took a house at a greater distance from a person who c^{d} not so well afford it—so that thou has escaped—& am in hopes thou may as matters seem quiet for the present.

The Eng : guards are well liked by the people & there seems to be much difference in the quiet of the Town to what it w^{d} in all likelyhood have been if the Militia were here. . . . .

A fine beautifull Harvest & in good order.

VIII.

Thomas Jacob, Waterford, to Mary Watson at Needham Market. A fragment—end of 8 mo, 1798.

. . . . .

& its discouraging enough to leave home [for a marriage at Garryroan] as to be sure thou has heard of the long talked of matter of the French coming to this Kingdom being now realised. The event of a great Battle is almost hourly expected. People here seem to have minded it much less than thou w^{d} have expected—Yet a change might soon take place. . . . .

People had need I think to look for other Preservation than that of arms as the Soldiery are much drawn out to the Field—scare any now in this City—the Yeomanry have the charge of it on 'em. . . . .

IX.

Richard Jacob, Waterford, to Mary Watson, in London, 9 mo 17, 1798.

. . . . .

Thy house remains undisturbed & if no further Commotion arises I hope will. . . . S. Goouch

came down but did not open the Halldoor or Windows she went in through the bakehouse. . . . I desired her to put every Moveable upstairs & if the house is taken I can the better secure them. . . . Great numbers of Engh Soldiers have Come over, people like their behaviour—The former acct abt the French was false, however it now appears they were all taken prisoners in Connaught. Their officers very numerous have been taken to Dublin, & a letter from thence, says the Men were to go there to be shipd for England.

My Br J. Clibborn was taken by the Country people & detained abt 6 hours but released.

X.

T. J[acob] Waterford, to Mary Watson, in London, 10 mo 17, 1798. [Only the 3rd page remains.]

We are as yet favoured with quietude here, yet fears often prevail among the People, the City being left without the army, the Yeomen have exceeding close work night & day, & are to be pitied they go through so much slavery at night this being a great Place for sends Prisoners to. I suppose thou hast heard how often Jacob Goffs house has being visitted. . . . .

Certificates for Meeting Houses.

1748. 10th January.—*Certificate* that a house in the possession of Daniel Brown in Luton is proper and convenient for the meeting of a sect of Protestant Dissenters called Quakers. Signed by John Freeth, Daniel Brown, Joseph Brown, and Richard Brown, Quakers.

1789. 22nd April.—*Notice* to Quarter Sessions by Joseph Brook, Benjamin Reeve, Peter Bassett and John Grant, householders and inhabitants of Leighton Buzzard that the new building called the Meeting House situate near the Almshouses in the North End of Leighton Buzzard is intended to be used by them and others, protestant dissenters from the Church of England called Quakers, as a place of worship.

1800. 11th day of the 4th month called April.—*Certificate* by Richard Brown, John Frieth, Daniel Brown, Joseph Brown, and Christopher Pryor, householders and inhabitants of the town and parish of Luton, that the new building called the Meeting House, situate in or near Castle Street, Luton, is intended to be used by them and other protestant dissenters, called Quakers, as a place for divine worship.

From *Bedfordshire County Records.*

Letters to William Penn, from Worcester Prison, 1674.[1]

I.

Worcester this 10th of ye 8th mo: 1674.

Deare William P:

I receiued thy letters, & another from Tho: Moore, wherein hee signifyes yt it was thy desire hee shoulde be still in moueinge the Kinge as touching my release, thou beinge pretty confident off effectinge of it by another hande, & as for Mudd & his wiffe I woulde not have them any ways concerned with them for they are false: butt I desire thee to acquainte thy selfe with ye Earle of Salsburrys younger Son,[2] who commands ye troope yt Ld ffretwell had ye commande off, whoe is much familiar with ye Duke of Munmuth: hee was with mee heere to visitt mee in prison, & staied about two houres: he tooke a Coppy of ye errors in my Indictment, & is convinced in his judgement off ye truth: hee goes often to bull and mouth meetinge & his lodgeinges is in Bartholemew Close. Hee is of a pretty naturall disposition, & knew thee formerly. It may be thou maist informe thy selfe off some off ye officers of his troope & troopes yt quarters in ye townde where thou liuest, & some other off them in Gilforde where hee is. ffor I woulde haue thee acquainte thy selfe with him vpon truths account & what euer other lesuire may occasionally offer. It may be improued as thou sees [me]ete. And soe if thou canst effect my release without ye title of a [par]don thou maist: (Concerninge wch I haue written to thee formerly) Soe I leaue it to ye orderinge of ye Lords power & wisedome, & soe remember my loue to thy wiffe, & J W & A. P.[3] if in townde & ye rest of ffreinds that enquiries after mee,

[1] Printed from copies recently deposited in D. These copies are written on paper water-marked 1847, and seem very carefully done. It is evident from such words as *wiffe* and *townde* that the original was written by Thomas Lower.

[2] This visit to Worcester of "the Earl of Salisbury's son" is referred to in *The Journal of George Fox* (ii. 225). The above information respecting him is very valuable.

[3] Perhaps, John Whitehead and Alexander Parker.

& to J. P. & his wiffe & R. R.[4] when thou sees them, & Th: Lawson if y^t waye: & it might doe well if Tho: L. & R. R. did sett vpp a schoole in y^e country neere London: ffor if thou didst discourse with Tho: L. thee wouldst vnderstande farther: ffor I doe not vnderstande y^t ffreinds at London can aunswer R. R^s. way of teachinge, whoe is a man fitt to perfect scollars, rather then to pupill them: butt these thinges I shall leaue to themselues: & soe noe more butt my loue to thee. I am not very well to write but my desire is you may be preserued in y^e power of God & in his seede. In w^ch dominion wisedome & life is. G. ff.

And Keepe ouer all those contentious spiritts with there disputes: w^ch are men of corrupt minds: whoe are out of y^e light life & power of Christ, y^t y^e prophetts & Apostles was in. with it they all shoulde be judged & kep^t out with y^e sharpe pointe of y^e sworde of y^e spiritt w^ch is as a hammer on y^e heads of them.

My Mother mine & my sister Susans deare loue is remembred vnto thee & thy wiffe & ffriends y^t may aske after vs:

& vnto G. W.[5] & A. P. whose letter my ffather receiued last weeke.

ffor William Penn these T. L.
Leaue this with philippe
ffordе att y^e signe off
y^e hoode & scarffe
In bowe lane
neere Cheape syde
these
London.

II.

Deare William P.

My loue to thee & thy wiffe & y^e rest of y^e faithfull ffreindes. I am glad to heare of y^e prosperity of truth I receiued thy last letter: wherein thou signifys y^t y^e Kinge has graunted my release vnder his hande: & y^t it stickes with y^e Keeper. Heere was a ffreinde of

[4] Richard Richardson. See THE JOURNAL, i. 62.
[5] George Whitehead.

Banbury with mee y^t^ saide If y^e^ matter sticke with y^e^ Keeper hee coulde improue some interest by some ffreindes of his to remoue y^t^ obstacle : his name is Edwarde Viuers of Banbary w^ch^ if thou write to Ed. Viuers hee may come vpp about it : or make vse off his ffreindes with y^e^ Keeper in this busnesse. I thinke to write or sende to him alsoe assoone as I can : & as for the other proceedings in the Courts, I leaue it to you. It is much if the Kinge haue signed my release y^t^ the Keeper shoulde stoppe it : what reason doth hee pretende for it : for if y^e^ Kinge hath graunted such a thinge : there needs noe more then a warrant to y^e^ Sheriffe to set mee at liberty : soe I can say litle to these thinges : soe noe more butt my loue.

G. ff.

D^r^ Williã Penn

If thou thinke y^t^ my comeinge vpp concerneinge this busnesse of my husbands y^t^ stickes with y^e^ Keeper, if I coulde be any way seruiceable in it, I am willing to come vpp although I haue stayed heere soe longe yett I am willinge to doe my vtmost endeavors before I returne backe home if it bee thought convenient & requisite : though I doe thinge in my minde there might be an order obtained from y^e^ Kinge & Councell for y^e^ settinge of him att liberty. If it cannott be gotten through this way that thou hast already begunn. Deare Williã lett mee knowe thy Aunswer by the next post : for if I come I woulde doe soe by the first opportunity : & so with my deare & eternall loue to thee & thy deare wiffe & all deare & ffaithfull ffreindes, I remaine

Thy deare & truely loueinge
ffreinde in y^e^ Lorde
M. ff.

Worcester this 25^th^ of y^e^ 9^th^ mo^th^ : 1674.

My son Lower & daughter Susans deare loue is vnto thee & thy wiffe.

Enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers.—*Job* viii. 8.

Early Friends at Poulner, Hants.

On the borders of the New Forest, just outside the ancient town of Ringwood, there is a little hamlet called Poulner (pronounced *Powner*). It lies on the main road to Southampton, about a mile and a half out of the town, and was the scene nearly two hundred and fifty years ago of a certain great Quaker Meeting. George Fox thus describes the scene[1]:—

> From thence [we] passed on through the Country, visiting Friends, and having great Meetings; and all quiet and free from Disturbance, (except by some *Jangling Baptists*) till we came into *Hampshire*: Where after we had had a good Meeting at *Southampton*, we went to a place called *Pulmer*, in the Parish of *Ringwood*, where there was to be a Monthly Meeting next Day, to which many Friends came from *Southampton*, *Pool*, and other places; and the Weather being very *hot*, some of them came pretty early in the Morning. I took a Friend and walked out with him into the Orchard, inquiring of him, how the affairs of Truth stood amongst them? . . . It was not yet Meeting-time by about Three Hours; and there being other Friends walking in the Orchard also, the Friend that I was discoursing with before, desired me to walk into a Corn-Field adjoyning to the Orchard; and so we did.

Fox continues: "Toward the latter part of the Meeting, a man in Gay Apparel came and looked into the meeting whilst I was declaring"; and went forthwith to Ringwood for the soldiers again, saying that "'George Fox was preaching to two or three hundred people at Pulner,'" and so the soldiers were sent again but only to find the Meeting over, "ending about the third Hour peacably and orderly." Then after this four hours' meeting George Fox rode away twenty miles to "one—*Frye's* House in *Wiltshire*," whilst the officers and soldiers were "much enraged" at having "missed their prey."

At Poulner is a very large and ancient orchard, bounded on one side by the main road, on another by corn fields, and on a third by a lane. The orchard must have been the same in George Fox's time, for it is surrounded by ancient oak trees on three sides. It forms part of a farm known as Merryweather Farm, and an old lady told some local Friends, that it was traditionally the

[1] *The Journal of George Fox*, 1709 ed., ii. 16, anno 1663.

place of a "great Quakers' meeting."[2] She remembered when she was a girl seeing an aged lady in a Friends' bonnet, who she was told was the last of the Merryweather family and had been brought up at Merryweather Farm. This however is not quite correct, because the grandson of the aged Friend mentioned told me that her name was Pritchett, but that she was related to the Merryweather family. An inspection of the old books of Ringwood Monthly Meeting shows that for generations both Merryweathers and Pritchetts were prominent Friends, so it is quite possible that the farm took its name from its occupiers, and certainly there is no other place in Poulner so well adapted for a large open-air meeting. The registers of births and burials show that generations of both families were born and buried at Ringwood.

The meeting at Ringwood appears to have collapsed rather suddenly. It was closed in 1824 and two Friends were requested "to inform John Merryweather & family" of the same. Three years later he was buried at Ringwood, aged seventy, and described as "a yeoman," of "Kinson near Poole in Dorset." It may be that his removal was one of the causes of the discontinuance, for he had for years before figured prominently in the Monthly Meeting. The Meeting House, a fine old building, was sold many years ago and is now divided into two dwelling-houses. A little patch of garden in front evidently contains graves, for the inhabitants tell tales of subsidences in the ground. In a field at the other side of the town, a place is pointed out as the "Quakers' burying ground," but the boundary has gone, and, except that its surface is uneven, it is like the rest of the field. Here, without doubt, lie many generations of Merryweathers.

Not the least interesting thing in connection with the subject is that a local Friend told me that before ever he heard of all this, and the first time he passed the orchard, he felt a most decided "stop" in his mind; and so strong was the impression that whenever he passed he felt a curiosity concerning the place, which of course changed into interest when he heard the story.

Brockenhurst, Hants. HENRY W. SANDERS.

[2] Several photographs of the orchard and farm-buildings have been sent by H. W. Sanders, and added to the collection in D. [EDS.]

Early Spiritual Experience of George Fox.[1]

When G. ff. was brought up into Christ ye seed in his Young Dayes he saw how that Christ made all things new, and ye Earth and all things gave anothr smell to him & he saw ye state of Adam & Eve before they fell, & ye state in Christ that shall never fall & yn ye state of Adam after he fell in ye fall & he saw all people were full of darkness. But wn he was sent forth into ye world the world made a great noise like a great sea and like a Bryery thorny Wilderness, & he was made to get Lethern Breeches & Doublet[2] & such he hath kept on Ever since Except a Little, one hot Sumer he had a pare of Stuff Breeches & Dubblet but he was made to Lay ym away again and he saw how that Christ enlightened Every Man yt Came into ye world & how that ye spirit of God was poured upon all Men & Women & how that ye Grace of God wch brings Salvation had appeared unto all Men, and at ye first he did not know that he should be sent forth wn he was in ye blessed happy state of Xt Jesus more than Can bee uttered, & saw ye state that should never fall, but wn that ye Lord moved him by his powr to goe forth to turn people from ye Darkness yt they were in, to ye Light of Xt wch was ye Life in him by whom all things were made & Created and that they should believe in ye Light wth wch they might see their sins & become Childrein of ye Light & see their Saviour yt dyed for their sins & is Risen for their Justification & wth ye Light they might see Xt their way to God, their prophet, Bishop shepherd Rock & foundation & meadiator that makes their peace betwixt ym & God & this Light ye Life in Xt would nevr deceive ym. And like wise to turn ym to ye Grace of God yt would teach ym to deny Ungodlyness & Unrighteousness & ye Lusts of ye world & to live Godly Righteously & soberly & . . .

[1] From an ancient manuscript in D., consisting of notes on the life of George Fox. It is a fragment only of four pages and has been crossed through as though used for some account of G.F., perhaps the first printed edition of his Journal.

[2] Readers of Fox's Journal are well acquainted with the fact that Fox wore leather *breeches* (I. 89). That he had a *suit* of leather has not, so far as we know, been substantiated from any ancient document, although the reference to "Fox's making to himself a suit of leather," in Carlyle's *Sartor Resartus*, has long been quoted.

Death of Mary Fox, Mother of George Fox.[1]

I having been out of the nation beyond the seas, & when I came into England to Bristol I heard my mother had been very sick & she was very glad to hear of me & it did raise her up; & from Bristol I came to London & she sent to me desiring once more to see me before she died, & I not being very well to travel, & this news I heard to London from her out of the country & in 10 month 1673 I going down through the country to see her & setting my wife & family towards Lancashire was taken by one Parker called a justice from a friend's house & sent to Worcester prison, & there kept about a month, & at the sessions there they put the oath to me as a snare knowing that I could not swear. And then I was moved to London from Worcester before the judges, & in she hearing that I was prisoned & coming down to see her might strike her to the heart & grieve her, & though I told the justices & judges the end of my travel, & these merciless judges & justices had neither mercy nor justice but sent me down again from London to Worcester, & when I heard she was dead it struck me for I did in verity love her as ever one could a mother, for she was a good honest virtuous & a right natured woman, & when I had read the letter of her death it struck a great weight upon my spirit & it was in a travail for a quarter of an hour, & there being people in the room saw some sudden travail upon me though they said nothing, & when my spirit had gotten through I saw her in the resurrection & the life everlastingly with me over all & father in the flesh also. So these wicked justices, God will judge who hindred me from visiting according to her motherly & tender desire. G.F.

[1] From a modern MS. in D., upon which is written, "From original. The whole written by G.F., larger writing than usual, I think. A.R.B[arclay]." But the spelling has certainly been modernised. It would be interesting to know the location of the original.

Sessions held at Bedford, 12th January, 1651/2 :—

Subpoena for Robert Turrold against James Noell, gentleman, John Crooke,[1] John Butterfield, for stocking.

[1] John Crook of Beckerings Park, and Luton. Stocking was merely clearing away woodland for the plough. It had been made illegal by 35 Henry VIII., cap. 17. Note by Edward Marsh.

From *Bedfordshire County Records.*

Friends in Current Literature.

Francis A. Knight, of Sidcot, has written *Somerset* and *Devon* in the "Cambridge County Geographies" (Cambridge: University Press, 7½ by 5, pp. 192, with maps, diagrams, and illustrations).

As a souvenir of the one hundredth anniversary of "The British and Foreign Bible Society of Newcastle-upon-Tyne and its Vicinity," the Hon. Secretary of the Society, Thomas Pumphrey, has compiled, from various historical sources, a pamphlet entitled *The Diffusion of Christianity in Northumbria, with Special Reference to the Dissemination of the Holy Scriptures in the Language of the People.* This attractive sketch of scenes and incidents of Bible work, covering many years, is fully illustrated with views of buildings and of persons associated with the transmission of the Bible through the Christian centuries—Iona, Lindisfarne, Melrose, Whitby, Jarrow—Luther, Calvin, Tyndale; and there are also maps and charts, and numerous quotations from ancient and modern writers.

The Woodnutt Visitor has made its first appearance. It emanates from Chicago, Ill. (1015 East Fifty-fourth Street), and is issued in the interest of Central Meeting of Friends, Room 603, Athenæum Building, 18-26 Van Buren Street, in that City. It takes its name from a member, Thomas W. Woodnutt, recently deceased. Its four large octavo pages tell us of Sunday School and other work, and record just such information as will interest the membership of the Meeting and others beyond it. There is a page of extract from C. E. Stephen's *Quaker Strongholds*, and several references to the *Friends' Intelligencer*. We quote the following:—

"Chicago has been burdened for some time with a yellow poster advertising 'Old Quaker Whiskey.' The manufacturers claim that this whiskey 'is as honest as its name.' . . No more inappropriate name could have been chosen."

The John C. Winston Company has recently brought out *Transcontinental Sketches*, by Eliza B. Chase, Author of "Over the Border," "In Quest of the Quaint," etc., illustrated from pencil and water-colour drawings by the Author. This very attractive volume of some 350 pages is composed of "Legends Lyrics and Romances Gleaned on Vacation Tours in North-Eastern and Middle Canada and the Pacific States." The author is daughter of the late Pliny Earle Chase (1820-1886), who was for many years a member of the Faculty of Haverford College, and "was more or less familiar with one hundred and twenty-three languages and dialects, claiming thorough acquaintance with thirty of them" ("History of Haverford College," where see portrait).

The Life of William Thomson, Baron Kelvin of Largs (1824-1907), prepared by Silvanus P. Thompson, F.R.S., has recently appeared (London: Macmillan, 2 vols., 9 by 6, pp. xx. + 1297). A review of these volumes appeared in "The Friend" (Lond.), 11th March, 1910, from the pen of James Edmund Clark, B.Sc., F.R.Met.S.

In the *History of Mediæval Civilisation and of Modern to the End of the Seventeenth Century*, by Charles Seignobos, Doctor of Letters of

the University of Paris (London: Unwin, 8¼ by 5¾, pp. 437, 5s. net), we read (following upon a paragraph respecting the Independents) page 299:

"The Quakers will not even have pastors. . . Each one is for himself his own pastor; for each member can be enlightened and sanctified directly for the spirit of God. . . Sometimes the person inspired falls into ecstacy or is even attacked by convulsions. . . The Quakers take literally all the words which they find in the Scriptures. . . The Quakers condemn the philosophers and scorn reason. . ."

Then follows a paragraph on the Pietists, with whom Friends are compared.[1]

This is a curious mixture of ancient and modern Quakerism, and it is not surprising that among the "References for Supplementary Reading," given in an Appendix, there is no mention of literature relating to Friends; but when, to the first sentence, given above, the Editor (presumably an English man of letters) adds the footnote, "The Hicksite Quakers have pastors," we may well cry, "Hands off."

The Friends' First-day School Association, 15, Devonshire Street, London, E.C., has issued, through Headley Brothers, a pamphlet by Florence B. Reynolds, of the West Hill Training Institute for Sunday School Workers, Birmingham, on *The Equipment of Teachers in Children's Sunday Schools* (post free 2½d.)

The first number of *The Avenue*, the magazine of Saffron Walden School, is to hand. It is the successor of The Waldonian, but is produced as a magazine of 32 octavo pages, with several illustrations. It is to be published three times a year, March, July and December, 1s. 9d. per annum, post free, and to be obtained from C. Brightwen Rowntree, B.A., Friends' School, Saffron Walden, Essex.

The Journal of John Woolman is now done in "Everyman's Library" (London: Dent; New York: Dutton), with an Introduction by Vida D. Scudder.

The life-story of Elizabeth Fry is worth telling again and again, especially if told after the manner of Georgina King Lewis, in her latest book, entitled simply *Elizabeth Fry* (London: Headley, 9 by 6, pp. 176, 3s. 6d. net, popular edition, 1s. 6d. net). As the story proceeds, the reader must be afresh and more deeply impressed by the remarkable manner in which this noble woman won her way among princes and prisoners and achieved success in so many of her undertakings. The following striking anecdote is given on page 127:—

"In 1842, the King of Prussia came to England to be sponsor to the infant Prince of Wales. Mrs. Fry, who had been much impressed with the kindness shown her when in Prussia, was by his desire invited to meet him at the Mansion House on Sunday morning after he had attended the service at St. Paul's. 'The luncheon was a cold one. Mrs. Fry sat by the King,

[1] John E. Southall, when sending me a notice of the above work, writes, "Pietism so called has a distinct influence to-day, and that influence may be seen, as years go on, to be far more owing to the work and testimony of early Friends, and to the almost forgotten literature they disseminated in Germany, than is generally acknowledged."

the Lord Mayor being on the other side of him. Mrs. Fry leant back, and said to the Lord Mayor, "We must have no toasts to-day." "Oh, Ma'am," said the Lord Mayor, "we must have one to the Queen and one to the King." "No; remember it is the First-day; we must not have any to-day," said Mrs. Fry. The King overheard, and said, "Yes, Mrs. Fry, you are quite right, we must have no toasts to-day." "Then wilt thou strengthen the Lord Mayor's hands?" said Mrs. Fry to the King. "No, ma'am, his hands do not need strengthening; a word from you is quite enough." And the King told Mrs. Fry she was the best friend he had in the world, and that he should not think of leaving England till he had paid her a visit at her own house.'"

The first article in *The Quiver* for April is entitled "A Quaker Baron and his Bibles," illustrated by a portrait of Lord Peckover of Wisbech, views of his residence, Bank House, Wisbech, and illustrations of some of his literary treasures.

Quaker Biographies, vol. iii. (Phila: 304 Arch Street, 8 by 5½, pp. 224, 75 cents). Here may be read pleasantly written and admirably illustrated accounts of John Woolman (1720-1772), Thomas Chalkley (1675-1741), Thomas Story (1666[2]-1742), Mary Pryor (1737-1815); Anthony Benezet (1713-1784); Indian Embassages, a Study in Fairness, a very useful *résumé* of intercourse between the Indians and Friends, (in which "there is a picturesqueness which is furnished by almost no other element in our civilisation,") especially in connection with William Savery (1750-1840) and Thomas Wistar (1798-1876), the latter described as "the man with a tear in his eye"; Samuel Emlen (1730-1799), "the Seer of his day"; Exiles of Virginia, an Incident of the Revolution; Arthur Howell (1748-1816), another Seer; and John Churchman (1705-1775).

There is a slip on page 67: Story's "landlord," Joseph Green, lived in Spitalfields, London, and not in Cumberland. A desk once belonging to Thomas Story, and later in the possession of several generations of the Green family, is now at Devonshire House, London.

Alex. R. Macewen, D.D., professor of Church History in New College, Edinburgh, has recently written a book on *Antoinette Bourignon, Quietist* (London: Hodder, 8 by 5¾, pp. 219, 3s. 6d. net). The contact of Bourignonism with Quakerism is referred to in several places, and also the literature which arose therefrom. Some Friends, curiously described by the author as "English refugees in Amsterdam," "imagined that they could not but find helpfulness and fellowship in one who disparaged church ordinances and obligations, and who was guided solely by an inward light. But she

[2] Is this date correct? T. Story died on the 21st of Fourth Month (June), 1742, and according to the London "Daily Advertiser" of the 28th, he was "aged about eighty," which would place his birth in or about the year 1662. His parents appear to have been married in January, 1658, and to have had children in the following order:—George, Christopher, Thomas and Anne (see M. I. in Arthuret church, Cumb.), but the dates of their births do not appear. The quotation from the "Daily Advertiser" is to be found in "The Irish Friend," i. 112, but there the date of the paper is incorrectly given. I have had the issue examined in the British Museum, it is dated "Monday, 28th June, 1742."

met their advances with contempt. . . The pungency and piquancy of her criticism stung them, not only in Holland but in England, and an Englishman, Benjamin Furly, appeared in Amsterdam, commissioned to refute her charges. To her intense annoyance she herself was charged with being a Quaker, and she prepared a lengthy 'Warning against the Quakers," one of the ablest and least extravagant of her writings" (page 78). Benjamin Furly wrote "Anthoniette Bourignon ontdeckt," 1671. We are told (page 145) that "at Schleswig her company was increased by the arrival of some twenty recruits, chiefly Quakers, Jansenists and Mennonites," but that they proved intractable and unsatisfactory. Some of "A.B.'s" works are in D.

A Historical Sketch of Dr. John Rutter (1762-1838), by Thomas H. Bickerton, president of the Liverpool Medical Association, is a good example of that which may result from patient and well-directed research. A painting in the possession of the Medical Institution was known to represent a certain John Rutter, "President of the Institution," but none seemed to know aught about the said President. Mr. Bickerton set to work, and by degrees he collected a considerable amount of information. Help was readily forthcoming as soon as it was known that Dr. Rutter was a member of the Society of Friends, "a body in which method is an integral part of religion," and the family of Rutter was soon traced back to 1661. The information thus diligently collected was embodied in a presidential address delivered 7th October, 1909. Dr. Rutter's life-history takes us to Liverpool, Edinburgh, London, and Liverpool again. His various benefactions are detailed by his biographer, who also introduces the reader to various members of the Quaker families of Brownsword, Wilkinson, Rathbone, Chorley, etc. There are two portraits of Rutter and other illustrations.

A year book, prepared by London Y.M. Home Mission and Extension Committee in 1908, has recently been revised and reissued by authority of the Meeting for Sufferings, as *The Friends' Year Book for 1910* (London: Headley, 6½ by 4½, pp. 136, 1s. net). This little book contains much information concerning the work of members of London and Dublin Y.M.'s in the domains of education, extension, home and foreign missions, trust property etc., and should be at hand for consultation by all Friends interested in the work of the Society and by others who desire information respecting the various activities of the Society and its members.

In a *History of Over Wyresdale: Its Church, Schools and Charities* by (Rev.) D. Schofield, Vicar (Lancaster: "Guardian" Office), there are several references to Friends, and to the families of Cragg, Kelsall and Pye in particular (pages 103-110).

A new edition, revised and enlarged, is to hand of "Bible Notes," vols. iii. and iv., by Edward Grubb, M.A. It is entitled *Notes on the Life and Teaching of Jesus* (London: Clarke; and Headley, 7½ by 5, pp. 184, 1s. 6d. net).

The Woodbrooke Extension Committee has published through Headley Brothers in one volume (7½ by 5, pp. 165, 1s. 6d. and 1s. net),

a series of papers, *Preparation for Service*, previously issued separately. This series includes the very practical paper by Edward Grubb on "The Delivery of the Message."

Charles H. Kelly (twice President of the Wesleyan Methodist Conference) tells us in his book, *Memories* (London: Culley, 7¾ by 5½, pp. 368, 5s. net), "My mother was Sarah Lowe. She died on September 24th, 1900, in her ninety-second year. She often spoke of her grandmother as having, in later life, become a Quakeress. She seems to have been a stately dame" (page 11). In the chapter, "School-days" (pages 29-35), Mr. Kelly graphically describes his life at Charles Cumber's school in Manchester, "connected with the Society of Friends."

"Mr. Cumber [-1853] was a thorough Quaker. He was a Channel Islander, sprightly, scrupulously neat, and an advanced educationalist. . . . He was great in physical science, and taught a good deal by illustration. He was a bachelor, and lodged in Dickinson Street."

The history of Friends' Mexican Mission is on record in a recent book, *Samuel A. Purdie: his Life and Letters; his Work as a Missionary and Spanish Writer and Publisher in Mexico and Central America*, by James Purdie Knowles, with Introduction by Allen Jay (Plainfield, Ind.: Publ. Asso. of Friends, 9 by 6, pp. 251, $1). Samuel Purdie was born at Norwich, England, in 1804, and received his education in a school taught by Priscilla Gurney. The family emigrated to America in 1827. He became a school teacher in North Carolina and elsewhere, and then missionary in Mexico. He died in Salvador in 1897.

Quaker journals to the number of nearly twenty have been brought under review in the preparation of Anna Robeson Burr's *Autobiography: a Critical and Comparative Study* (Boston and New York: Houghton Mifflin Company, 8¼ by 5½, pp. 451, $2). Of Friends' autobiographical literature, the author writes:—

"No other religious movement has left so large a mass of classified material. The autobiographical intention with the early Friends became a dogma, as it were, of their belief, and to leave behind a journal or an autobiography was almost a requirement of faith. The Quaker journals . . . are full of incident and adventure on land and sea, in the old world as in the new. At the same time, they show a common lack of imagination in dealing with their creed . . . they all employ the same style, the same terms of expression. . . . The stamp of George Fox is upon every [one], and we are led back to Fox's Journal as the earliest important self-study in English. . . ." (pages 235ff).

I am deep in the study of Amelia Mott Gummere's *The Quaker in the Forum* (Phila.: Winston Co., 8½ by 5½, pp. 327, $1.50). Though introduced as a "little study," this work shows an immense amount of research in many by-paths of Friends' history, but I cannot at present give more than the main divisions of the book, which are—The Oath, A Wanton Gospeller, The Quaker Franchise, The Quaker Citizen and the Law, The Quaker in International Politics, The Quakers and Mirabeau, and Quaker Loyalty. There is a good Index.

Headley Brothers can supply the book at six shillings net.

NORMAN PENNEY.

Vol. VII. No. 3. Ninth Month (September), 1910.

THE JOURNAL

OF THE

FRIENDS' HISTORICAL SOCIETY.

Contents.

	PAGE
Notice	85
Notes and Queries :— George Fox at Manchester—James Logan's Forebears—Education Commissions—Philip Dymond, of Minehead—Friends and the Royal Society—London Y.M. Printed Minutes—Penn Portrait—"Benjamin Lundy, His Life and Work"—Anne, Viscountess Conway—The Acadians—Families of Benson, Ransome, Harris and Clements—William Crow—MS. Diary of Thomas Gwin—MS. Journal of George Fox—"Account of Mary Penington"—Friends and the Castle of Chambord, France	86
"The Record Book of Friends of the Monethly Meeting att Urie"	91
"Extracts from State Papers." By *H. W. Clemesha, M.A.*	99
Early Quakerism in Ireland. II.	101
Notes on Early Friends' Schools in Scotland. By *W. F. Miller*	105
Charles Lynch, of Lynchburg, Va. By *Ella Kent Barnard*	114
Meeting Records—Bristol	116
Proposed Publication of a Complete Edition of the Writings of William Penn	117
Friends in Current Literature. By *Isaac Sharp, B.A.*, and *Norman Penney, F.S.A.*	118
John Sotcher, William Penn's Steward at Pennsbury Manor	122
List of Members	123
Early Collumpton Friends. By *George Eyre Evans*	133
Obituary	135
Friends and Pietists in Germany	136
Thomas Salthouse to Leonard Fell, 1662	140
"Redemptioners"	142
The Nicholson Manuscripts	143
Ministers Travelling in the West	144
George Fox to Justice Fleming, 1663	146
Officers for the year 1910-1911	147
Balance Sheet for the year 1910-	148

D=The Reference Library of London Yearly Meeting, Devonshire House, 12, Bishopsgate Without, London, E.C.

F.P.T.—"*The First Publishers of Truth*," published by the Friends' Historical Society.

All communications respecting the Historical Society or its *Journal* should be sent to Norman Penney, F.S.A., Devonshire House, Bishopsgate, London, E.C.

85

Notes and Queries.

GEORGE FOX AT MANCHESTER (iv. 86; vi. 143; vii. 2, 44).—A further confirmation of the reading *Manchester* as opposed to *Mancetter*, is to be found in John Wigan's *Antichrist's strongest Hold overturned*, a lively account of the dispute at Lancaster in 1665, between Wigan and George Fox (see Fox's *Journal*, ii. 34)—"What Parish-priest in *England* hath got more money with his tongue then *George Fox* since he was Journeyman-Shoomaker in *Manchester?*" First edition, p. 58.

JAMES LOGAN'S FOREBEARS (iii. 2; vii. 47).—The Barons of Restalrig held very considerable portions of land in various counties, such as Ayrshire, Perthshire, Berwickshire, Midlothian, Lanarkshire, etc.; the probable explanation how most of these came into the hands of the family was by marriage, and the existing testimony in the Notaries' Protocol Books show that the Baron handed these lands out in feu to his kinsmen, and this explains to some extent both the spread of the families and the effect of the attainder in 1609, when the name for a spell vanishes from the public Records.

The last Baron of Restalrig was Robert Logan, and he is often confounded with another of the same name. He was born about 1561, in which year his father died and a tutor was appointed; he came of age in 1576. Scott quotes him as "ane deboshit man," but there is reason to believe that this does not apply to the Baron. He was a Romanist and favoured Queen Mary's cause, which possibly explains much of the opprobrium that was heaped upon his name after his death in July, 1606. The Gowerie "Conspiracy" is now generally recognised to be a fraud and one of a series of that time; the letters, about which so much fuss was made, are now clearly shown not to be in the Baron's writing. The estates were attainted in 1609, this is well known, but the reversal of the attainder is not so well known, and this was made some seven years later, but the lands and the "sowmes of monie" were lost for ever.

The Baron left two sons and three daughters, as stated in the Testament in the Register House, Edinburgh. The elder son, Robert, died before 1614, and the other son, Alexander, fled to England in 1619, and this is the last we learn of him; one of the daughters married Sir —— Stewart, and is buried in Greyfriars, Edinburgh, but of the others nothing is known.

I have made this explanation to show that the story of descent from the last Baron is a very unlikely one.

Looking over the family genealogical trees in my possession there is no doubt in my mind that the Rev. Patrick is descended from the Couston (Fife) branch, and my reasons for stating this are (1) Couston is descended from Sheriff-Brae and in turn from Coitfield, which

again in turn springs from a baron's younger son in the 15th century, thus :—

RESTALRIG
└—COITFIELD
└—SHERIFF BRAE
└—COUSTON.

The names in the Baron's line proper are James, Robert, George, Alexander, but principally Robert. In the Coitfield branch the names are William, James, Patrick, Andrew and John, and these are repeated in the Sheriff-Brae and Couston line, but do not occur—except James—in the main stem. (2) Couston land is next to the Mowbray's of Otterston on the one side and the Earl of Moray's estate of Dalgetty on the other. (3) In circa 1600 there were three brothers at Couston—Patrick, William and John. The Dalgetty Registers do not begin till 1640, and there are very few Registers of earlier date. John's Testament (in the Register House) does not mention his brothers. It is alleged Patrick Logan's mother was a Home, of St. Leonards, near Lauder, and her father was factor to the Earl of Moray ; quite possible, but I cannot trace this in the Records. Lord Belhaven was created in 1648. The present representative of the Belhaven family of that time is Mrs. Hamilton Ogilvy of Beil, who has very kindly had the early papers of the House looked over, and reports that there is no mention of the Rev. Patrick Logan in them.

It might be as well to mention here one or two facts about the family ; they were first in Malles or Malise—now "The Maws" —near Blairgowrie in the twelfth century, and this land they held till the fifteenth century. Grugar was possibly acquired by marriage with one of the Cunninghams ; Dalzell, Lesmahagow, Linlithgow, Berwickshire, etc., are all more or less "conquests" by marriage. Restalrig was acquired in 1398, how—unknown. Dumbartonshire Logans are from Coitfield in Restalrig.

The Oxford Logans are from Leith, you find in the Records Henry Logan described as a merchant in Poland from Leith, he belonged to the Craighouse family ; a well-known son, David, was engraver to Oxford University, and he is described as a Dutchman from Dantzig. The Rector of Fifield has very kindly supplied copies of the inscriptions on the family tomb at Idbury, which have helped considerably to identify this branch.

"Restalrig" is used by the family not only to cover the Baron's House proper, but also all who resided within the Barony, including Coitfield, Sheriff-Brae, etc., in the parts now known as South Leith, Meadowbank, Leith Walk, Calton, West Portobello, etc., and they were many—all descended from Barons' families.—GEO. LOGAN, F.S.A., Edinburgh.

EDUCATION COMMISSIONS.—In 1864 Lord Palmerston's Government appointed a Royal Commission (Lord Taunton chairman) to inquire into the education given in schools not comprised within the scope of (*a*) the Duke of Newcastle's Commission on the State of Popular Education, 1858-1861 ; (*b*) the Public Schools Commission, 1861-1864.

From this inquiry the Schools of Friends and Moravians were excluded.

Information as to the reason for this exclusion is desired.

PHILIP DYMOND, OF MINEHEAD, SOM.—The undersigned will be glad of information to elucidate the circumstances in which Philip Dymond, of Minehead, Co. Somerset, who died 19 i. 1808, became "one of the representatives of the late Joseph Devonshire of the City of Cork."

A family memorandum of later date states that he acquired this Irish interest, of which three-fourths were dissipated in litigation, in right of his wife, but says that his wife's name was Devonshire; there is no trace of any such marriage, and the ascertained facts point in another direction.

Katherine Clothier, of Minehead, married, firstly, in 1733, Samuel Holman, of Taunton (d. 1749), and had one daughter, Mary; she married, secondly, in 1755, Philip Dymond, and died in 1784.

Mary Holman married, in 1759, William Willmott, who died 1780.

The Holmans were probably resident at Claverham, near Yatton.

By a codicil to his will, Philip Dymond bequeathed to Mary Willmott, his step-daughter, "all the property I am entitled to in Ireland, and so place her completely in my situation as one of the representatives of the late Joseph Devonshire of the City of Cork."

In Friends' Somerset Registers there is no trace of any Devonshire-Holman marriage, but

A Christopher Devonshire, Jr., of Minehead, married Elizabeth Fendall, daughter of Richard Brocklesby of Cork, 169½.

A Joseph Devonshire of Minehead married Anna Berrey of Wellington, Som., 1718.

A Joseph Devonshire of "West Div^n" was buried in F.B.G., Alcombe [Minehead], 29. viii. 1741.

Mary Willmott (presumably the same) was heiress of Christopher Devonshire, merchant, of Bristol, who died 14 vii. 1766, and owned estates in the island of Grenada. —J. D. CROSFIELD, Durley House, Marlborough.

FRIENDS AND THE ROYAL SOCIETY (vii. 30, 45).—Joseph Barcroft, Fellow of King's College, Cambridge, eldest son of the late Henry Barcroft, of The Glen, Newry, Ireland, has been elected a Fellow of the Royal Society. "He is thirty-seven years of age, and was one of fifteen selected out of nearly ninety names. His scientific distinction has been gained by his original researches on physiology, especially in connection with the action of gases on the blood, investigations which he is at present prosecuting in Teneriffe."—*The Friend* (London), 1910, p. 222.

LONDON Y.M. PRINTED MINUTES. —James Broadhead, of Langholm Crescent, Darlington, co. Durham, is desirous of securing a complete set of these annual pamphlets, and would be glad to hear from any Friends who have copies for disposal.

PENN PORTRAIT (vii. 44).—Information respecting this original oil painting has been received at Devonshire House, but we are not at liberty at present to say more than that it is in America and that it is for sale.

"BENJAMIN LUNDY, HIS LIFE AND WORK."—Anna M. Pemberton De Cou, of Merchantville, N.J., who is preparing a historical biography of Benjamin Lundy, the father of Abolitionism, would be very grateful for information respecting MSS., letters, etc., relating to Lundy, especially respecting letters from Lundy addressed to James Cropper.

ANNE, VISCOUNTESS CONWAY (vii. 7, 49).—H. W. Clemesha, of Preston, draws our attention to the references to "Lady Cardiff" in Shorthouse's *John Inglesant*, and queries whether Anne Conway was not the original of this character. We have looked through *John Inglesant*, and we are interested to find that J. H. Shorthouse has made use of the "Quaker Lady" in this way, with some chronological and topographical licence.

THE ACADIANS.—A very interesting book is *An Historical Sketch of the Acadians, their Deportation and Wanderings, together with a Consideration of the Historical Basis for Longfellow's Poem "Evangeline,"* written by George P. Bible, A.M., and published by Ferris and Leach, of Philadelphia, with illustrations. On page 104 we read, "The humane and pious Anthony Benezet was their kind friend [*i.e.*, of the five hundred Acadians consigned to Pennsylvania, and landed at Philadelphia], and did whatever he could to ameliorate their situation. He educated many of their daughters, and his charities to them were constant and unremitting." For a fuller account, see *Quaker Biographies*, Phila., vol. iii., p. 101.

MISS L. CLARKE, the Old Market, Wisbech, would be very grateful for information respecting the families of Benson, of Whitby, 1730-50; Ransome, of N. Walsham, 1750-60; Richard and Jane Harris, of Walworth, 1785-95; and Clements, of Cambridge, 1726.

She is also anxious to see a copy of the lately published Pumphrey Pedigree, and would be glad to buy or borrow one.

WILLIAM CROW.—Were there *two* ministering Friends of this name in the latter part of the 18th century?

William Crow "of Cumberland" was travelling in the ministry in Scotland in 1773 and 1776, and William Crow "of Norwich," in 1783 and 1792. I have a letter from the former Friend, dated Walton, nr. Branton, in Gilsland, Cumberland, 21 i. 1777, addressed to a Friend in the north of Scotland, in which he speaks of having returned home "to the place of my nativity," and finding his daughter in good health. Joseph Smith in his "Catalogue" mentions Wm. Crowe, of Norwich. In the Scottish records, the name of both Friends (if there were two) is

spelt Crow (or "Craw"). The letter from Cumberland has distinctly Crow.—W. F. MILLER.

MS. DIARY OF THOMAS GWIN.—The Diary referred to by A. C. Myers (vii. 47) is in the possession of Arthur P. Jenkin, of Redruth. A copy made by John Allen in the earlier part of last century is, it is understood, in the ownership of J. Allen Tregelles, of Hoddesdon.

MS. JOURNAL OF GEORGE FOX.—The whole of the text of this has now been set up in type by the ~~Oxford~~ University Press. It makes two volumes of 390 pp. and 371 pp. resectively, which is somewhat less than the actual text occupies in the Bicent. ed. The principal difference between the two texts lies in this, that the printed Journal contains a larger amount of doctrinal matter, while the new text is much more full of historical information.

Numerous notes are in course of preparation and a preliminary dissertation on the authenticity and general characteristics of the MS. is to appear. It is hoped that the whole will be in the printer's hands by the end of this year.

"ACCOUNT OF MARY PENINGTON."—The Biddle Press (1010 Cherry Street, Philadelphia) is shortly to issue "Some Account of Circumstances in the Life of Mary Pennington, from her Manuscript, left for her family," taken from the London edition of 1821. Preface and notes to this new edition are being prepared in the Library Department at Devonshire House. Information is desired respecting any MS. copies of Mary Penington's writings, especially that used by the late Francis W. Dymond in his articles on Mary Penington in the *Friends' Quarterly Examiner*, 1885, 1886, and the original MS. mentioned in these articles, "which lay conceal'd near forty years behind the wainscot of a Room at William Penn's House, at Warminghurst, in Sussex."

Information will be gladly received by the Librarian, Devonshire House, Bishopsgate, London, E.C.

FRIENDS AND THE CASTLE OF CHAMBORD, FRANCE.—Albert G. Linney, of Ackworth School, asks for further information respecting the following proposal, to be found in Henry James's *Little Tour in France*:—

"In 1791 an odd proposal was made to the French Government by a company of English Quakers, who had conceived the bold idea of establishing in the palace a manufacture of some peaceful commodity not to-day recorded."

By the kind offices of M. Lanson, of Paris University, the Archiviste du Département de Loir et Cher, at Blois, has sent us copies of various papers from the Archives which he keeps, which reveal an interesting piece of long-forgotten history. We hope to make public some, if not all, of these documents.

"The Record Book of Friends of the Monethly Meeting att Urie."

[The following extracts have been kindly supplied by William Frederick Miller. The Editor has not checked the transcript with the original, which is in D., as the latter is in too tender a condition to be used for this purpose.]

After that the Lord God Jn his Jnfinite Love and glorious power had visited our neighbour nation of England with his day spring from on high as it is revealed Jn this his day and dispensatione, it also pleased him in the same love to visite this natione of Scotland by sending of his Messengers to proclaime the glade tidings of Salvatione whereby many were gathered from the barren mountains to feed Jn the pastures of life and brought into the sheepfold of rest and peace &c.

Among many others whom the Lord visited in this natione and brought to walk Jn the path of Truth Jn the first month 1666 David Barclay of Urie (comonly designed Colonel Barclay) having been several moneths prisoner Jn Edinburgh Castle came there to own the Truth openly being convinced Jn his mind severall moneths before by the converse he had before with severall freinds at London and elsewhere. But as to [the] step of his publick coming forth the Lord made use of John Swinton then also prisoner with him as ane pretious Jnstrument to assist and strengthene him Though the Governour of the Castle to prevent the same caused shut up John Swinton severall weeks close prisoner but to no purpos And in the end of the fors[d] year Robert Barclay eldest son to the s[d] David Barclay having forsaken poprey Jn which he was educate Jn France and fallen Jn love with some general notions of freinds principles came by the power of God to be reached and bow to the Testimony of Truth to whom also the said John Swinton and James Holliday were Jnstrumental: which like ways did so iritat the governour of the Castle that he turned out Robert Barclay and stoped him for severall moneths from seeing his father. But he receiving the Truth in the Love of it Jn ashort time was blessed with a faithfull Testimony

to bear for it and that with great power and authority from the Lord Jn which power he stood over all opposers both preists and people A faithfull preacher of the Everlasting Gospell to the end of his days.

Jn the beginning of the 3d moneth 1667 John Swinton Robt Barclay and Geo: Keith went north and had a large meeting at Bayliston upon the first day of the week where the most pairt of freinds and freindly people Jn the north were gathered together And being greatly refreshed did there by mutual Consent appoint their Monethly Meeting to be upon the first third day of the week of every moneth through the whole year.

Which Meeting did continue for some time Jn the Countrey and now establesed Jn Aberdeen and hath been of great service both in town and Countrey.

At the forsd Meeting was convinced Christian Molysone eldest dr to Gilbert Molysone bayllie Jn Aberdeen, who came there with her mother Margaret Smith who had received the Truth severall years before and was one of the first of freinds at Aberdeen with Alexr Gelley Alexr Jaffray Margt Andersone Jsobel Keilo Elspet Smith Barbra Forbes and her Dr Elizabeth Johnstoun and Margt Forsyth who had been allarmed Jn or about the year 1658 by severall freinds from England as Wm Dewsbury and George Atkinson who came thorough this Natione sounding forth the day of the Lord.

Jn the 4th Moneth 1667 David Barclay sent his son Robert and David Falconar (who had been convinced at Edinburgh Jn the year 1660 and severall times suffered Jmprisonment for the Truth there) north to live at his house of Urie which occasioned Meetings to be kept there on the first days of the week and also they dilligently kept the Monthly Meetings at Aberdeen.

Jn the year 1668 Elizabeth Burnet wife to Robert Douglass of Tilquhillie was convinced at Edinr afterwards coming North she came openly to own the Truth.

Jn the first moneth 1669 ther was a general meeting at Da Barclays house of Urie where most of all the freinds of the North were. At which Meeting came openly to own the Truth Robert Burnett of Muchells tutor[1] of Leiyes

[1] *Tutor*, in the law of Scotland, means a guardian of the person as well as of the estate of a boy under fourteen, and a girl under twelve.

who thorow converse with freinds particularly with Hugh Hutcheson ane eminent and faithfull freind of the Minestrey of the countey of Northumberland. And also at that time John Skeen and Mary Bannerman wife to Geo: Leslie of Finracie in Murray came openly to own the Truth.

Jn the same year P. Livingston, Jas Holiday and R. Barclay went north . . . travelled to the Orknays Jn the service of Truth and had many good oppertunities by the way particularly at the Synod Jn Elgine of Murray at Kirkwall in Orknay and in thee Isle of Stroma where upon a first day the priest disapointing the people by reason of some raine it so fell out the freinds had a notable oppertunitie with the people.

Jn . . . 1669 or thereby came openly to own the Truth Wm Spark Jn Stonhyve and to frequent the Meetings of Freinds at Urie. Also at the same time James Silver and abt halfe dosson of his family and . . . Geo Melvine John Hampton James Burness and some of their wives came to receive the Truth who though mean and Low as to the outward yet came boldly to own the Testimony of Truth through much suffering, the preist having beat Jas Silver with his own hands and caused his Servants to beat some of the rest for not bowing unto him.

Jn the begining of the eleventh Moneth 1669 the fury and envy of Magistrates preists and people Jn and about Aberdeen began to grow very great so that at the Monethly Meeting the rabble being stirred up by some envyous spirits was like to have laid violent hands upon J. Swinton, P. Livingston and some others who were there, which fury was somewhat increased by Robt Barclay's marriage which had been publickly preformed that morning Jn his wife's father's house . . . whereby the preists found their authority so slighted and were so exasparated thereat that by the Bp of Aberdeen's means they procured letters to summons R. B. before the privy councell for ane unlawfull marriage which matter was so overruled of the Lord that they had never power to put there summons Jn executione so as to doe us any prejudice.

Jn the first moneth 1670 several of the frds of this meeting went to the Monthly Meeting at Aberdeen and

. . . some of the Magistrates being stirred up by the preists sent their offishers to the meeting who violently laid hands on severall freinds and had them all to their councell house where the Magistrates used much discourse diswading them to meet and in the end took a list of the countrey frds names so dismissed them, who returned streight to the meeting the time not being expired where they found the women frds together and several people but they had not long been there upon the magistrates hearing thereof sent there offishers presently again who with greater fury then formerly pulled the men frds down to the Low councell house where the provost and councell upbraided them with dissobedience to magistracy.

Abt the same year was convinced John Grave, an English freind being made Jnstrumental of his coming to Truth. Likeways abt the same time Alexr Spark living then in the lands of Allardice having ane exercise and travell in his mind after the Lord came thorouly to be convinced of the Truth by converse with some frds and suffered imprisonment for the Truth's sake at several times. . . At Montrose Stonhyve and Abd he was made helpfull as ane Jnstrument of others coming to the Truth.

Jn this year 1670 R. Barclay wrote his book Jntituled *Truth cleared of Calumnies.*

Jn the 12th mo : 1672 R. Barclay being in Abdn as he awakened Jn the morning the Command of the Lord concerning his goeing thorough the streets Jn sacloth and ashes came unto him and the burden was very great Until he gave up freely unto the Lord's will. So accordingly Jn sacloth and ashes he went along the streets warning them to Repent and he was as a sign Unto them from the Lord.

Jn the same year R. Barclay returned ane answer to William Mitchell preacher at Abn Jntituled *Wm Mitchell unmasqued.*

Jn the year 1673 his *Catechism and Confessione of faith.*

Jn the year 1674 *The Anarchy of the Ranters.*

Upon the 25th of the 2d mo. 1675 there was a publick dispute at Abn betuixt Fds and the students where 4 of the sd students were convinced of the Truth.

Rot Barclay wrote his *Apologey* Ao 1675.

About this time David Rait living in finlastoun came a litle to look after freinds but the litle love he had was quickly turned into hatred and desperat envy against Truth and frᵈˢ so that he usewally came to friends Meetings Railing and disturbing Jnsomuch that Thomas Ferne ane english frᵈ Jn his publick Testimony Jn the meeting where the sᵈ David Raitt was railing and Jnterupting after long forbearance did in the Name of the Lord pronounce some remarkable Judgment very shortly to come upon him from the hand of the Lord. And Jn a fewe dayes after the sᵈ D. Raitt fell under the most dreadfull terrour Jn his conscience, crying out that Gods Judgments were upon him for his wickedness against Frᵈˢ and urged continvally that Da: and Roᵗ Barclay should come and see him whereupon they wᵗ Geo Keith and some other frᵈˢ went to see him, and then he wᵗ many tears begged forgiveness of them and cryed out help help help J never wronged any but you and will beg your help on my knees &c.

After which freinds having forgiven him and prayed unto the Lord for him he was recovered againe and got ease. But proved so unthankful to God and his people that he turned to his former courses againe of reviling and disturbing their Meetings. So that the Lord being greatly provoked let loose a spirit of madness and distractione upon him so they were necessitate to bind him and watch him thus was it frequently wᵗ him unto his death and it is to be taken notice of as ane example.

Jn the years 1678: 79 and 80 Frᵈˢ were frequently imprisoned at Abᵈ and under great and hard sufferings for their Testimony to the Truth. . .

Likeways Wᵐ Spark being cited by Geo: Keith Shirreff deput of Kincardne for not presenting his children to be sprinkled the sᵈ Wᵐ was necessitate to suspend him at Law at Edinburgh where before all the Judges the case was debated and by them decided in Wᵐ Sparks favours[2] to the dissapointing of the sᵈ sherriff who

[2] "Sparks' Case" is alluded to in vol. ii. of Lord Fountainhall's "Decisions," in connection with the law plea of Barbara Hodge versus Friends of Edinburgh, 1703. In the latter case, because Friends could not swear, it seemed not improbable that they would be deprived of their Meeting House. However, after lingering on for more than four years, the suit was at last decided in favour of Friends. See THE JOURNAL, ii. 125.

intended to have distrained his goods for his Testimony against that popish custome and tradition.

R. B. wrote the *Vindication* of Apology A° 1679.

Jn and ab^t^ this time John and David Barclays w^t^ Alex^r^ Spark and other fr^ds^ went to Jersey and ab^t^ the same time was a convincement upon severalls Jn the parochine of Arbuthnott though fewe stood faithfull to that they were convinced of but turned asid either through the fear of men or the love of this present world so left a pretious opertunity. but of those the Lord in his Love and mercy did bless w^t^ a measure of stability was David Donaldson Smith at allardice and David Wallace a young man living w^t^ his father and mother in the mains of Allardice these two met w^t^ opositiones of several kinds both of preists and people and particularly from their own relationes which occasioned a further exercise to them both by temptatione and threatnings but the Lord by his power did support them and was near when all refuge failed and Jn his love and mercy brought them thorow all their opositiones and difficulties, blessed be his holy name for evermore.

By means of Alex^r^ Arbuthnet preist of the parochine the Ladie Allardice cavsed David Donaldsone remove out of the lands of Allardice and it was remarkable shortly afterwards she was cavsed to remove herselfe by her own son sore against her will. And also the heady and envyous preist was turned out of his house and office and fell in contempt and shortly after died.

[In 1686 W^m^ Wallace then living in Montrose and James Wallace in Bervie, brothers of the s^d^ David Wallace were both convinced, & shortly afterwards W^m^ Beattie and his wife in Bervie "thorough converse with Fr^ds^ and opertunities of meetings occasionally held there" "but W^m^ Wallace turned aside."]

[In 1689 David Falconar and his family came from Edinburgh to Kirktownhill "and there dwelt for severall years" and "ab^t^ the same time was David Lindsay near hackertown convinced of the Truth through converse w^t^ D^d^ Falconar and his wife, also having the occasione of meetings held at Kirktownhill while they remained there."]

Jn the end of the 7^th^ mo. 1692 John Scott son to Ja^s^

Scott Jn Montrose came north to Stonhyve Jn Company w^t^ his father and other fr^ds^ then coming to the six weeks meeting at Urie who before that time were very zealous in keeping the steeple house, yet after that he never returned to it againe altho for several years after he was often tempted to Returne and trye the preist.

But being convinced Jn his mind that there was a living power among Fr^ds^ altho he could not come at it which was a great travail and concern on his mind for several days and years and when the Lord's time drew near to visit him he was pleased first to reveale to him in a dream that he was excecute for his religon and being out [of] this world he met w^t^ travelers on his way goeing as he suposed to he[aven] at whom he asked which is the way to heaven and he thought th[ey] shewed him a great lodging at a litle distance and desired him to go in there and they would shew him the way. Accordingly, he went streight there, and when he entered the door, he saw two men sitting in a large room to whom he said is this the way to heaven and they both rose and one of them whom he thought he knew was our Saviour came and stood before him and said follow me and the other whom he knew to be Geo : Fox came along w^t^ him and he took our Saviour [by] the coatt thinking now I have got a good guide so they traveled on for a while till by reason of coming to some downward place with the fear thereof He wakened. this was about the end of the 2^d^ mo. 169[2] and about the beginning of the 3^d^ mo. Patrick Robieson Jn Lithgow who was a living man and had a living testimony in Stonhyve by which the s^d^ John was livingly reached and the nixt day y^r^after had a f[ull] and living visitatione from the Lord, so that from morning til night [he ?] could praise the Lord q^ch^ remained w^t^ him for some days, and has had many touches y^r^of since y^t^ time but never in such a full measure.

Jn the year 1693[3] Thomas Rood ane english freind came hereaway bearing a Testimony Jn and thorow cities and towns as he traveled in Warning all to fear before the Lord the mighty God of Heaven and of earth and everyone to turn from the evil of their wayes. he went through most of the towns betwixt this and Ross John B[owstead]

[3] Should be 1[6]. See Thos. Story's *Journal*.

and Thomas Story two english freinds and Robt Gerrard Jn Abn accompaned him al along to Jnverness and back againe Jn which Journey they had many good opertunities at several places.

Jn the year 1694 Petter Gardner ane english freind came here of the countey of Suffolk a weighty man of a discerning spirit he had great service for truth hereaway with good success in severall places particularly at Abn Urie and Montrose where many were wonderfully tendered and broken before the Lord and severall mouths were opened in testimony and prayer particularly at Abn Rott Gerrard James and Timothy Forbes and Margt Jaffray daughter to And: Jaffray at Urie Robert and David Barclay and their sisters Christian and Katherine and ther Ant Jean Molysone and Jo: White at Montrose Jean Beattie wife to Rott Beattie. This P. G. was ane honest and faithfull man Jn his return home he fell sick of the smal pox at Carlile where he laid doun the body Jn the beginning of the year 1695. So is fulfilled that Scripture I wil take on of a City and two of a family and bring them to Zion.

James Wilson told Saml Neal of a Meeting he was at in London where was a great concourse of people, and amongst them persons of high rank in the world, who sat very attentively while a frd was speaking and seemed to like what was deliverd; but when Thomas Wilson stood up, being old, bald and of a mean apperance they dispisd him and one said to another "Come, my Lord, let us go, for what can this old fool say?" "No," said the other, "let us stay for this is Jeremiah the prophet let us hear him; so as Thomas went on, the Life arose and the power got into dominion, which tendered one of ym in a very remarkable manner, tears flow'd in great plenty from his eyes, which he strove in vain to hide. After Thomas had sat down, he stood up, and desird he might be forgiven of Thomas and of the Almighty for despising the greatest of his instruments under heaven, or in his creation. From *Fruits of Leisure in a Collection of Sundry Epistles*, etc., collected by William Awmack.

1664/5. Memorandum as to the conviction of Quakers:—Margaret Bevis sent to prison for 6 months unless she pays 20l., John Pickett and William Larkin, convicted, and William Fairman, Mary Whittenbury. and Edward Parkin, who stood mute, were sent to Barbadoes.

From *Herts. Sessions Rolls.*

Extracts from State Papers relating to Friends.

First Series.[1]

It is scarcely permissible to hope that the Friends' Historical Society will ever be able to publish a Supplement which will equal or excel in interest "*The First Publishers of Truth*,"[2] but the work of collecting from the Domestic Series of State Papers those documents which relate to Friends was well worth doing, as it serves to bring together in a handy and convenient form, papers which can only be seen *in extenso* in the Rolls Office, or in abstract in the published Calendars, which are not to be found in every library. The Extracts which are now published have been transcribed by Charlotte Fell Smith, and relate to the period from 1654 to 1658. They deal chiefly with the sufferings of Friends at the hands of the County Justices and the occasional interferences of the Lord Protector and his Council in order to mitigate them.

Two of the documents contain reports by Friends as to the characters—for persecution—of the Justices of Northamptonshire and Dorsetshire, together with lists of names of other persons who were "moderate and against persecution," and fit to hold the office. Some of the Justices are said to be "cavaliers," but whether these exceeded in severity those who favoured the Parliamentary party is not stated, and cannot be deduced from the records: what is certain is that the majority of the county gentry, from whom the Justices were drawn, were Royalist in their sympathies and would be no favourers of sectaries, who were known to have sympathised with the opposition to the King, and to be opposed to the forms and ceremonies of the Church. In fact, it was the difficulties that Cromwell experienced from the constitution of the Bench that led him to make an interesting experiment in the creation of a military police, the Major-Generals, who are often mentioned in these pages. For

[1] *Journal* Supplement, No. 8. Published for the Friends' Historical Society by Headley Brothers, Bishopsgate, E.C. 4s. 6d. net.

[2] *Journal* Supplements Nos. 1-5, bound in one vol., 15s. net. Headley Brothers.

the purposes of this scheme England and Wales were divided into twelve districts under the headship of these officers, who were at first designed to co-operate with the Justices, but in many cases practically superseded them. They were assisted in their task by a special force of mounted militia, and when we realize that this body was rather a police force than a military force, we are not so much surprised, as otherwise we might have been, that the Dorsetshire Friends should recommend two persons, one to command and the other to be a cornet in the local troop (p. 13).

The documents also show the numerous trumpery charges on which Friends were committed to prison, and kept there without trial from Sessions to Sessions, and from Assize to Assize. If a preaching Friend could not be brought within the conveniently wide definition of "a rogue and a vagabond," he could easily be taken before a Court and committed for the contempt of not doffing his hat, when a "mittimus" would be made out and he would be sent to the county gaol, where the severity of his confinement seems to have varied in a direct ratio with the hardness or the softness of his gaoler's heart. The reasoned and reasonable explanation of their conduct, which must frequently have been given by early Friends when they were haled before the Shallows of the time, and which is to be found in a very perfect form in the remarkable document printed on pp. 39-45 of the Supplement, had little effect on their judges, though one might almost have hoped that, in dealing with such a peaceable people, if the Justices were incapable of appreciating the reasons given, they might, at any rate, have found refuge—as the Council of State did—in supposing that their misconduct arose "rather from defects in their understanding than from malice in their wills" (p. 34).

Amongst other items of interest included in the Supplement are a transcript of the first reference to Friends to be found in the proceedings of the Council of State, which occurs on the 14th June, 1654, and two petitions relating to the case of the unfortunate James Nayler, while mention should also be made of the Introduction, which deals with the Record Office and its contents and has been supplied by Mr. R. A. Roberts, an Assistant Keeper.

Preston. H. W. CLEMESHA.

Early Quakerism in Ireland.

Continued from p. 58.

From Major Hodden,[1] of Kinsale, 1655/6.

My Lord,

I entreate leaue humbly to offer these few Words with y^e^ Incloased Concerning y^e^ psons called Quakers, &c. Many of them were p̄secuted in y^e^ daies of y^e^ Late Bishopps by y^e^ name of Puritans (though vnblameable in their Conversations) and Since haue faithfully served this Comon Wealth even in y^e^ Worst of times and y^e^ god of glorie therein Supported them through evill Reporte and good Reporte : and other names of Derision, too many here to Mention, While bloody minded, evill men, and seducers haue Waxed worse & worse, deceiving and being Deceived.

And now, my Lord, I beseech yo^u^ Consider that Reformaçon is began, not finished, and y^e^ foundation & principall p̄te thereof Spirituall, without which all outward formes are but Deceipt. As it is written, wee looke for a new heaven and a new Earth wherein Dwells Righteousnes, And it hath bien, & is hoped, that in this wast Lande may be Comfortable habitations for Religious English men, if thereunto incouraged.

God hath heretofore Remembered his serv^ts^ in their Low estate and it will be yo^r^ Joy Strength and happines to owne such in the Lord, And I also beseech yo^u^ to take notice, againe & againe, how Pollitick and wise in their gen^r^ation Some men are for other Ends than yo^r^ Service or the Peoples soules.

I haue nothing to Say for Such as shall be fownd fighters against god, Denie his holynes, Justifie themselues in their Abominaçons, or that comit other Misdemean^rs^ or breaches of y^e^ peace, God forbid.

[1] "Major Richard Hodden, Governor of Kinsale, encouraged and protected the Quakers to such an extent that he was accused of holding atheistical principles" (Firth, *Last Years of the Protectorate*, 1909, ii. 155, see Thurloe, iv., 672, 698; Burton, *Parliamentary Diary* (1656-1659), 1828, ii. 113n; Besse, *Suff.* ii. 460.

Lieutenant Mason, Deputy-Governor of Kinsale, also "shewed Moderation, and for the same he was complained of, and put out of his Employment in the Army" (Fuller and Holme's *Compendious View of Sufferings . . . Ireland*, 1731, p.125).

These are private Lynes to yo^r Lordsh^ppe out of a Deepe sence of my Duetie, and in Sinceritie of hearte as in y^e Sight of God, wherein (its Like) few will be soe free and plaine w^th you. Which I the Rather am for that I haue (through y^e Tender Mercie of god) had full knowledg of Divers of y^e before Mentioned psons in England and here. Deare Sir, It will never Repente yo^u that yo^u Incourage Vertue, and punishe Vice, wherein I beseech y^e god of heaven to be yo^r Guide, in whom I am

Yo^r Ex^cies faithfull and Affec^t serv^t

Ri. Hodden.

Kinsale Jann 4th 1655.

ROBERT EVANS TO HENRY CROMWELL[2] AND HARDRESS WALLER,[3] 1656.

ffor the comander in Chife of the fforces in Irland these

To Henery Cromwell and Hardress Wallar freinds

Whereas I ame Accused for demanding my pay and a discharg from thee Henery Cromwell in a miutinous and sedisous maner it is falce, I disowen it for I Came in the feare of God to desire a discharg of thee which thou did promis me. I demanded it not in a miutinous nor sedisous maner as thou of God in thy Conscience may wittness and as many peopele whoe were then present may wittness to the Contrary and when I Came to thy House to looke for thy promis I was put out of doors by the shoulder then I Came to thee again and gaue thee a paper sheweing the Justnes of what I desired of thee and in it demanded my wages not in a miutinous nor sedisous maner as yee falsey accus me and as that of God in all yo^r consicences may wittness to the Contrary and to the light of Christ in all tender Consicences who Reads that paper I leaue it to Judg whether thos words be spoken in a mutinous and sedisous maner which are written in that paper.

Also to thee Hardress Wallar and the Rest of thy

[2] That is, Henry Cromwell (1628-1674), son of the Protector, at this date Major-General of the Forces in Ireland, also Deputy-Governor.

[3] Hardress Waller, one of the Judges of Charles I., was Major-General in Ireland.

asistence at the Court Marshall soe called from whom I Receiued an unjust sentence without the breach of any Just law although I desired thee and the rest to make it appier wherein I had transgrased any Just law of God but yee did not. have yee passed Sentence vpon me becase I Could not Respect yo^r^ persons and soe transgras the Just law of God whoe is noe respecter of persons, which of all the Holly men of God who Judged for God in ages passt is yo^r^ example to pass a sentence of imprisonment, make slaue and banish a seruen for demanding his wages when he hath don his masters worke faithfully and hath leaue to depart from the Seruice. doth the Scripturs which yee say you owen Justify you hearin.

Henery Cromwell I desire thee to Cause some Care to be taken wherby I may haue my cloths and other things of myn which is left with the Compainy where I was doing thy Seruice and the Comonwelths. allsoe I demand a discharg in writtings of thee being Chife in the nation accordeing to man and my wages alsoe whereby I may paye moneys where I owe it as at Athlon Balymoor and other places, for things which I had need of whilst I was in the seruice for which things I am free to paye before I be banished out of the land. if I may haue my due and if not upon yo^r^ accounts I leaue it to answer the Lord.

Written by one not knowen to any of you but by the name of Rob Euans a prisoner for the truth sake.

ffrom bridwell,
the 3 of the 11th
month, 56.[4]

LIEUT.-COL. NELSON, ROSS, 1657.

Hon^rd^ Sir

Upon the last Lords day whiles the Minister wass in Sermon the Drumer to Maior Hoddens late Companie, by name Rob: Whetstone,[5] Came in and gaue publicke

[4] Wrongly placed in chronological order in the rearranged Lansdowne MSS. owing to ignorance of the peculiarities of Quaker dating. It is to be found under November, 1656.

[5] Robert Whetstone is mentioned in Besse's *Sufferings*, under Ireland. and also in *Compendious View*, p. 68.

Disturbance with much bitterness of spirit and revillings. I haue Committed him, being a soldier I desire to know my Lords pleasure Concerneing him hee is the first qaker that hath giuen disturbance heere its good to nipp such spirits in the budd : I am under some distemper and Can not in larg. I Craue a word from you as to this, and the presenting my ffaithfull service to my Lord, with my harty acknowledgment for his fauor in admitting tow files af my men to goe to my Lott [?], which fauor with those many I haue receiued I hope hee will not find misplaced. pardon my trobleing of you and doe that right as to belieue mee to be cordially

Your faithfull, affectionat, humble Servant,
John Nelsonn.

Ross, the 26th May, 1657.

These
for my honn^rd^ ffreind Dockter
Robert Gorge Secretarye
to his excellencie the
Lord Genn^rll^ Cromwell,
in Dublin,
p^r^sent.

At this meeting something was mentioned concerning Walter Long's selling of Jews-harps, George Gray & Ralph Jackson are desired to speak to him, that he may take the said Jews harps again and return their money to them that he sold them to, and that they be sent from whence they came. And the said friends are desired to speak to the Widow Culcop that she deliver the said Jews harps, which she bought, to Walter Long, from whom she had them.

Walter Long having been spoken to concerning the selling of Jews harps, he promised to sell no more, and that he would be at part of the Loss of those that he sold and take them again to the satisfaction of this meeting.

Philadelphia Monthly Meeting, 30th of 8th Month, and 27th of 9th Month, 1696.

George Gray is desired to speak to friends next first day after the morning meeting, That they meet about the ninth hour in the morning, on first days, and not to exceed half an hour after that time.

Phila. M.M. 24th of 9th Month, 1699.

Printed in *Publications of the Genealogical Society of Pennsylvania*, vol. iv., no. 2.

Notes on Early Friends' Schools in Scotland.

The earliest allusion to a Friends' School, which we have found in the Scottish Meeting records, is contained in the following minute of Edinburgh Quarterly Meeting for Twelfth Month, 1678 :—

Jt being offered by freinds of Aberdeen that they are abowt to set up a publick schooll for teaching freinds children by a freind q° is to teach reading and wryting & Langwages and is Likewayes to have inspection over their Manners, the assistance of freinds generaly is called for in y^t Matter and therefore it is Laid upon the freinds here to acqwaint their respective monthly meetings.[1]

At the next Quarterly Meeting, the matter was again brought forward, with the somewhat vague intimation that "if any that hes children be willing to send them to Aberdeen, Caire will be taken of them at as easie a raite as may be."

It would seem that Aberdeen Friends met with unexpected hindrances—possibly a competent master was not at once forthcoming—for it was not until 1681 that they were able to carry out their intention. In that year two Schools were established, one at Kinmuck, under the care of John Robertson,[2] the other at Aberdeen, probably for younger children, with Margaret Ker as mistress.

[1] The original Minute Books are in D., but their condition is so tender that it is thought best not to check the quotations by them. [Ed.]

[2] John Robertson died at Kinmuck, 21 x. 1714, aged 77. He contributed at least two volumes to the multitudinous controversial writings of the seventeenth century. The first, published in 1694, bears the graphic title *Rusticus ad Clericum, or the Plow-Man rebuking the Priest. In Answer to Verus Patroclus, wherein the Falsehoods, Forgeries, Lies, Perversions, and self-contradictions of William Jamison are detected, by John Robertson.* William Jameson seems to have responded in a work entitled *Nazianzeni Querela*, whereupon J. R. issued, as a counterblast. *Some Manacles for a Mad Priest.* In March, 1703, application was made by the presbytery of Ellon to the Sheriff "anent Robertson the quaker schoolmaster and the remnant of that sect in Kinkell and Tarves. He desired an Act of Parliament to be produced for his warrant to suppress them, otherwayes he would not move." Two months later the presbytery complain "that the Sheriff doth nothing else but trifle in the matter of contumacious persons refer'd to him." After nearly two years "upon weighty considerations it is thought fitt to sist [*i.e.* to stop] the process against the quakers in Kinkell and Tarves for a time." *Ellon Presbytery Records*, part iv., p. 284, kindly communicated by Dr. Macnaughton, Stonehaven.

Kinmuck School.

We learn from a somewhat involved minute of Aberdeen Quarterly Meeting, Fourth Month, 1685, that John Robertson's salary had been fixed at a hundred per annum, but that in the past year he had had only sixty pounds :

> John Robertson having come to this meeting and represented how it stands as to the 100 pound rent Jngaged to him with the School. That he wants 40 pounds theirof yearly which he is not able to do the thing upon without. And so desires frinds (seeing he hath cast himselfe Jdle for serving of Truth in that School) to be positive with him, Whether they desire him to continue Longer their in ; And in that case, That they may take some course . . . to make up the said 100 pound for bygons & in tyme coming. ffrinds answer in this meeting is unanimously, That by all meins he continue theirin.

The money was evidently provided, and the School flourished. In 1691, Aberdeen Friends, addressing London Yearly Meeting, write :—

> Our Living weighty concern continues as to the education of our young and hopefull Offspring Jn Jncouraging and continuing that Schooll sett up a considerable tyme ago among us (to the great trouble of the priests) for the Latin toung and other Comendable Learning And severall Considerable people of the World have sent their children theirto : highly comending their profiting theirin beyond their own Schools. And some fruits also as to conviction and Conversion among the young ones hath been of great Jncouragment to us.

In an Epistle from Friends of Aberdeen to the "correspondents" in London, 1692, the writers, speaking of Friends in the West of Scotland, lament "a very great want of that due care of their children's Education and preservation in the Truth severalls of them going back to the priests and worldly marriages" ; and, in connection with this, they complain that Friends of Edinburgh "had writt to some of you for some of frinds primers for children but had gote no answer therunto Wee Jntreat you dear frinds let this be speedily answered."

Four years later Edinburgh Yearly Meeting, addressing Aberdeen Yearly Meeting, writes :—

> Your care in the education of Youth according to Truth and in keeping up and Jncouraging Schools for that purpose we are well satisfied with ; And our earnest desire is the same with yours, That frinds in other places of the nation may be as carefull That there Children be not exposed to snares which may prove hurtfull or ruinous to them by being put to Schools of such as are not frinds, or to be servants to the people of the world ;

which we are sensible has been hurtfull in some places. But the Lord in his infinit Mercy by a renewed visitation hath of late reclaimed some Frinds children in the West who had formerly gone astray.

In "Oct^r," 1695. we have a somewhat pathetic picture of the schoolmaster :—

Jt being proposed to this meeting That because John Robertson our Schoolmaster finds himself weak and decaying and thinks fitt the provyding of the Schooll of a sufficient master after his decess be in tym looked to. ffor which end John Glenny's son William is proposed That his father put him to J. R. to qualifie and fitt him theirfor yet more. And it is the sense of the meeting That he being sufficiently qualified and fitt theirfor He shall not be depryved of it when the tyme happens nor any other prefered to it befor him [with the important proviso] He behaving himself sutable to the Truth.

In the year 1700, Elizabeth Dickson, a Friend of London, of Scottish descent, amongst other gifts to Friends in Scotland, made a "Donation" of £100 for the purpose of providing a schoolmaster at Kinmuck or elsewhere in Aberdeenshire "to teach and instruct 6 boys in the art of reading their mother tongue, writing, arithmetic, and the knowledge of the Latin tongue"; whilst about the same time William Gellie, a Friend of Aberdeenshire, left a legacy of 1,000 merks[3] (£55 11s. 1⅓d.) for a similar purpose.

Aberdeen Friends decided, Fifth Month, 1702, that the half of the interest of Elizabeth Dickson's donation should be used to pay for the board of Isaac Winchester, one of the boys, and that John Robertson, the master, should have the other moiety. In 1708, it was agreed that the Schoolmaster at Kinmuck should have an Usher under him. He was also to board "whatsomever Children" of poor parents were recommended by Aberdeen Monthly Meeting, he receiving an allowance for each, of 4 bolls[4] of meal and half a boll of malt yearly. He was "to take particular cair of washing their Cloaths and other necessary attendance upon them, as to their dyet and keeping them clean and neat." Next year the usher was appointed in the person of Isaac Winchester.

[3] The Scotch Merk was equal to 13⅓d. sterling, and the "pound Scots" to twenty pence sterling.

[4] The Boll was an old dry measure in Scotland varying in quantity according to locality and the article measured. A boll of *oats* was equal to six bushels. (*Chambers's Encyclopædia.*)

His salary was to be three pounds sterling, contributed in equal proportions by John Robertson the master, by Kinmuck Meeting, and by Aberdeen Quarterly Meeting. He was bound to give a year's notice to the Monthly Meeting before leaving; whilst six months' notice only was required from the other masters and mistresses of Friends' Schools in the North. Accordingly, in the spring of 1712, we find him giving notice that he intended to leave at Whitsunday of the following year.

On the death of John Robertson in 1714, one James Bean wrote to Aberdeen Quarterly Meeting, offering his services, and was accepted; but he seems not to have been able to assume the duties, and the "Meeting for Sufferings" appointed the usher, Isaac Winchester, to fill the late master's place for a quarter of a year, till they "consider of his abilities and good behaviour in that Charge." In 1716, report was made that the School "is pretty well attended [to] by Isaac Winchester and that the Schollars are profiting accordingly." He continued master until his death in 1722, when William Glenny was appointed to succeed him. He was also expected to "entertain such Friends as come on the publick service of truth."

In 1731 Isaac Valentyne was appointed usher "under Will. Glenny because of his infirmness at this time." He was to have for salary, either £20 (Scots, I presume, £1 13s. 4d.) and the whole of "the Coledg fees," or 50 merks (£2 15s. 6⅔d.) without the fees, which, in that case, would "fall to the master, Will^m^ Glenny—in the s^d^ William's option."

William Glenny died in Eleventh Month, 1731/2, and Friends arranged in the following spring that his widow was to have the use of the "Croft and yard," with an allowance of £24 Scots (£2 sterling) for waiting on "publick Friends," for the ensuing year; whilst Isaac Valentyne was to occupy "the low room" in the Meeting House, in which to teach the School, with a salary of £19 6. 8 Scots (£1 12s. 2⅔d.)—we may hope that this was in addition to the regular school fees! In any case, he did not long retain the situation. In the following summer he "desired leave of Friends to give him Liberty to leave the School for the time of harvest," and in

1733 it was decided to discharge him, and, if no better teacher could be found, to appoint Widow Glenny's son, John, to the vacant post, at a salary of 50 merks.

About this time there seems to have been considerable unsettlement as regards the schoolmaster. John Glenny would appear to have been definitely appointed to the office at Whitsunday, 1734; but two months later James Bean "from England" was installed, and in Eighth Month, Alexander Gordon, of London, applied for it. Robert Barclay was directed to write to the latter "and tell him the real state of the Sallary of the s^d^ School and get his positive answer." It would seem that, after all, "James Bean from England" was the successful candidate, for at the Quarterly Meeting in Fifth Month, 1735, Aberdeen Friends appointed two of their number "to Intimate to Jam^s^ Bean, Schoolmaster, that ffr^ds^ desires he may for the time to come take care to keep to Yearly and Quarterly Meetings or send his reasons with a member of their Monthly Meeting, otherways Jncur the Cencure of the Quarterly Meeting." Three years later, Fifth Month, 1738, we find a minute of Kinmuck Monthly Meeting directing "James Bean to gett Divoits[5] cast and win [and brought] to the common stable belonging to Friends and bring in the accompt therof when sufficiently done, and he is to be paid."

The next minute relating to the School which we have met with is dated 1764, when it is recorded that David Glenny "entred to the School of Kinmuck at the tearm of Martinmass, although he came not to it till some time afterwards, that liberty being granted him by the meeting; his continuance there," the minute cautiously adds, "being to be according as he behaves regularly." Two years later he was still in office.

When the School was discontinued we have not been able to discover; probably before 1781, in which year Friends of Kinmuck Meeting subscribed £10 19. for the

[5] Divet or Divot is a thin flat oblong sod used for covering cottages, etc. It is cut from the surface of the "Moss," whilst peats are dug from below. Both need "winning" or drying. When "they are dug or cast from the moss at end of April, they are laid on the nearest dry piece of ground where they are exposed to the sun and wind until the end of August, when the 'leading' takes place." [Dr. Macnaughton in litt.]

recently established School at Ackworth, where were already six children from Scotland.

Aberdeen School.

As to the School established at Aberdeen under the care of Margaret Ker,[6] one fancies from the following minute of the Quarterly Meeting, Fourth Month, 1682, that it must have been of a somewhat humble character :

As to the provision for the School of Aberdene frinds concluds That the former provision be continued [*i.e.* " six bolls of meill and two bolls bear and house room in the Meeting House "] And have also found their hearts open to give her some further particular Jncouragment for the year till the school Jncrease Also men frinds thinks meet That Lillias Skene & Jsobell Gerard speak to Margaret Ker That she may take some care to accomplish herself in arithmetick and writting for the education of the children.

The Schoolmistress would seem to have had her difficulties, but was energetically supported by the weighty Friends of the Quarterly Meeting. In Twelfth Month, 1682/3 it is recorded :—

Frinds having a true sence that ther is cause for Jncouraging Margaret Ker Jn going on Jn teaching and Jnstructing frinds children in the fear of God and in outward knowledg : and being sensible of her paiñs and willingness theirin : Doe find fitt To appoint her former allowance to be continued for the year to come : And that frinds who have withdrawn their children from her be weightily dealt with to return them again ; that so they may not weaken the hands of frinds. And lykwise that she be spoke to get a good stocking weaver against the nigh term ; And also otherways seek to accomplish herselfe Jn writting [and] arithmetick for the benefite of frinds children.

In 1697, Elizabeth Robertson is mentioned as Schoolmistress at Aberdeen. In 1700, the School funds benefited by a donation of £50 from Elizabeth Dickson " for a schoolmistress to teach 3 girls in the art of reading their mother tongue and sewing and making plain work," whilst Mary Bannerman, a Friend of Aberdeen, gave 100 merks (£5 11s. 1⅓d.) for the same purpose. In the spring of that year :—

Margt Jaffray having in the Love of Truth offered her service to frinds as to teaching ther children and undertaking the Womens Schooll

[6] Margaret Ker was married at Aberdeen, in 1687, to Daniel Monro, of London. The births of three sons are noted in the London records. She would seem to have died at Norton, nr. Stockton-on-Tees, in 1718, three years after her husband.

Which Frinds in this meeting unanimously hath true and full unity with And refers it to the Womens Meeting to concert the matter terms & fond theirof more fully.

However, Margaret Jaffray cannot long have remained Schoolmistress, as she was travelling in the ministry in England and Ireland in the autumn, and in 1701 she was married to a Friend in England.

In 1701, Alice Kinier was appointed mistress at a salary of £56 13. 4 Scots (£4 14s. 5⅓d.), but it is doubtful whether she accepted the office. At all events we shortly find the name of Rachel Gellie as Mistress, and by the end of 1702, Jean Skene was installed. We gather from the minute recording her appointment that the School had not flourished under all these changes. The minute concludes:—"Friends are desyred not to withdraw their Children from [the School] much Less to put them to any other School."

The trouble as to teachers was by no means ended, for, in less than six months, the minutes record that "Jean Skene having dimitted" the Women's School, Ann Chalmers of Inverury is to be asked to take her place. This, however, after three months' consideration, Ann Chalmers declined to do, so harassed men Friends appeal to women Friends to make diligent search for a teacher "that it [the School] be not Letten fall." Probably Lillias Glenny was the Friend discovered after diligent search, for a Quarterly Meeting minute of "Oct^r," 1706, narrates that:—

Lillias Glenny having come to this meeting and humbly signified her sence of her miscariag in hastily Leaving the schooll contrary to frinds sense and that now she purposes thorow mercy to accept thankfully of it from frinds and cleave to it and not to Leave it without frinds consent (wpon 6 months advertisment) And so the meeting gives the scooll to her to begin at this hallowday so called Nov^r 1706.

Next year Aberdeen Friends again declare "ther universall sence that no frinds children ought to be put to Schools of the world to be ther in such danger of hurt," "especially," adds the minute, "when frinds have taken care to set up sutable schools to Truth both in City and Country."[7] This minute would seem to have been

[7] Friends were, however, permitted by Edinburgh Yearly Meeting (1712) to contribute to the salary of the parish schoolmaster, "providing there is nothing of precentor's fees mixed with it."

specially aimed at one Robert Keith, who had "put his children to the vain schoolls of the world," "contrary to the absolut method and practise of all true frinds," and, when visited, was found to be "wilfull and obstinat therin without any solid reason." Another committee was appointed to labour with him, "and if he prove obstinat still, To desire him to come to the nixt Yearly Meeting to speak to frinds." Accordingly, the labours of the second committee being also unavailing, "the said Robert appeared before Friends, who weightily spok to and dealt with him as to our testimony in the christian Education of our Children in the Truth. He expressed his sorrow befor the Meeting for greeving frinds and that he Jntended to redress it with the first Conveniency."

In 1719, the by no means exorbitant salary of the Schoolmistress had to be reduced in consequence of the loss of a portion of the Meeting funds through the default of someone to whom the money had been lent!

> The state of the women's School at Aberdeen being laid before this meeting and Patience Jaffray seeming inclined to enter again to it, Friends are willing she doe, but have ordered to acquaint her that since the fond appointed to that end is somewhat diminished by loss with Ludwharn, she or any other person that officiats in the School can expect no more sallary than the fond affords, with that loss.

Whether Patience Jaffray accepted the position with the reduced salary we do not know, but at best her tenure of office must have been brief, as she married Joseph Miller, of Edinburgh, in 1721.

The School seems to have been discontinued before long, and we hear no more of it until Eighth Month, 1731, when there was a suggestion that "the Womens School" at Aberdeen should be revived, Elizabeth Robertson being proposed as mistress; and next year she was definitely appointed at a salary of 40 merks Scots per annum. She was to occupy the two upper rooms in the Meeting House, "formerly used" for the School. Whether she really assumed the duties of Schoolmistress on the modest salary of £2 4s. 5⅓d. sterling per annum, and if so, how long she continued to teach the youth of Aberdeen, we do not know. Meetings and minutes become increasingly irregular, and there would seem to be no further mention of the School.

Other Schools.

There are in the Meeting books one or two allusions to other Schools in Scotland, but they are so slight that we may suppose the Schools were not maintained for any length of time. Thus, at Edinburgh Quarterly Meeting, Ninth Month, 1709, Charles Ormston, of Kelso, reported :—

> Som sufferings that they have had through the magistrets of Jedbruch Endevoring to extrud Jean and Sarah Stagg out of ther toun upon hir keeping scoole ther and that after they had represented the maiter befor the Justices of peace of that shire they had been pleased to grant to the said Jean & Sarrah Stagg protection to stay in the toun.

In 1711, mention is made of a Friends' School at Ury of which John Glenny was master. The following extract from the Arbuthnott Kirk Sessions Records, kindly supplied by Dr. W. A. Macnaughton, of Stonehaven, gives the only intimation we have of another Friends' School in the North.

> 1691, December 16. The q^ik^ day the minister informed the session that it was reported to him that William Wallace in Barnyards of Allardes, who is a quaker, had set up a school, which he thought good should be stopt, and that it should be enacted that neither popish or quaker school should be tolerate in the parioch.

W. F. Miller.

Winscombe, Somerset.

Letter from Mr. Tho. Richards to Mr. John Chauncey :—

St. Albans, 11 Jan., 1683.

"My business falls out soe that I cannot possibly waite on you on Munday, so must desire your pardon for my non-attendance. There is a Quakers' meeting constantly held every Sunday at Wood Greene, in Hemelhempstead parish, M^r^ Marston one of the high constables of Dacorum hundred lives hard by and I don't hear hee euer disturbed them. I thought fitt to acquaint you with it that you may admonish Marston."

From *Herts. Sessions Rolls, 1581-1698.*

It makes one weep to think how our middle-class people neglect their genealogies, so that they know nothing of their own people, and have no pride, and learn no lessons from the past.—Besant and Rice.

Quoted in *Family Records*, by Charlotte Sturge, 1882.

Charles Lynch, of Lynchburg, Va.[1]

John and Charles Lynch, sons of Charles and Sarah Clark Lynch, were the founders of Lynchburg, Va. The Clark family were Friends, and, after the father's death, the children, with their mother, became members of Cedar Creek Monthly Meeting. Their father left them the owners of large tracts of land. John, the elder brother, kept the home place, where Lynchburg now stands. In 11th January, 1755, Charles Lynch and Anne Terrill were reported "clear" of other engagements by the Meeting at Cedar Creek, and the following day were married and started for what was then a far western home—the undeveloped lands in Bedford County, where the buffalo still roamed and Indians were plentiful.

As soon as his new home at Green Level was finished, Charles Lynch helped to build and organise a Quaker Meeting. This was the first public place of worship in that part of Virginia; and when the Meeting was broken up by the Indians (it was during the French and Indian War) he removed the congregation to his own house, where his armed negroes could ward off their attacks.

It has been said that it is difficult to over-estimate the influence of these Quaker pioneers (of whom Charles Lynch was chief) in establishing better relations with the Indians, and fostering a spirit of peace and justice amongst the neighbours.

Lynch soon became a leading man, and already in 1763 had great wealth in the form of tobacco, cattle and slaves. He was asked in 1764 to become a member of the Assembly, but refused as inconsistent with his Quaker principles. But in the excitement of Stamp Act days, when it was difficult to get a proper Representative from the West, he saw differently, and in 1764, at the age of thirty-five, was elected to the House of Burgesses, and held his seat until the colony became an independent State.

It was then necessary that he take the oath, and in December, 1767, "Charles Lynch is disowned" for taking "Solemn Oaths" from the little Meeting he had fostered and cared for, and where his words of "admonition" had been heard. In heart he was not greatly changed, and he raised his children Friends.

When the Revolutionary struggle began he helped raise and enlist troops for home protection. His Quaker principles prevented him from going into the army for a time, but finally "the Court of Bedford" in 1778 "doth recommend to his Excellency the Gov., Chas. Lynch, as a suitable person to exercise the office of Col. of Militia," he saw the need and accepted. At this time in his history occurred the event that has made his name famous—a conspiracy in his home neighbourhood that he promptly put down with the help of his troops, and caused its

[1] From *Dorothy Payne, Quakeress*, by Ella Kent Barnard, 1909. See THE JOURNAL, vii. 38.

leaders to be sentenced and imprisoned, thereby exceeding his legal powers.

In Richmond, Jefferson, then Governor, had fled from the capital, where all was in confusion, and there was much excuse for his action.

With " his Rough Riders of the West " and his son, a lad of sixteen, he marched against Benedict Arnold and then to North Carolina in time to be present at the battle of Guilford Court House, when he won the commendation of that other Quaker General, Nathaniel Greene, who kept him with him, until after the surrender of Cornwallis. His services are described by Robert E. Lee in his history of his father's regiment.

At the end of the war Lynch again took his seat in the Assembly, before which he brought up the unlawful action he had taken during the war. The result was the following Act, which was passed by the Virginia Legislature after the Revolution :—

" Whereas, divers evil-disposed persons in the year 1780 formed a conspiracy and did actually attempt to levy war against the commonwealth, and it is represented to the present General Assembly that Charles Lynch and other faithful citizens, aided by detachments of volunteers from different parts of the State, did in timely and effectual measures suppress such conspiracy, and whereas the measures taken for that purpose may not be strictly warranted by law, although justifiable from the imminence of the danger, Be it therefore enacted that the said Charles Lynch and all other persons whatsoever concerned in suppressing the said conspiracy or in advising, issuing or exacting any orders or measures taken for that purpose, stand indemnified and exonerated of and from all pains, penalties, prosecutions, actions, suits and damages on account thereof.

" And that if any indictment, prosecution, action or suit shall be laid or brought against them or any of them for any act or thing done therein, the defendant or defendants may plead in bar and give this act in evidence "—" Atlantic Monthly " (December, 1901), Thomas Walker Page, and " Friends' Records of Cedar Creek Monthly Meeting."

1675. " A return made by the constables of Baldock, of the goods that they tooke away from the quakers for their meeting as followeth :—

	£	s.	d.
James Caudell, 2 paire of shooes	00	05	00
Anthony Fage, 2 bushell of malte	00	05	00
Richard Shephard, 1 dozen of candles	00	04	06
John Izard (?) 6 paires of stockings	00	05	00

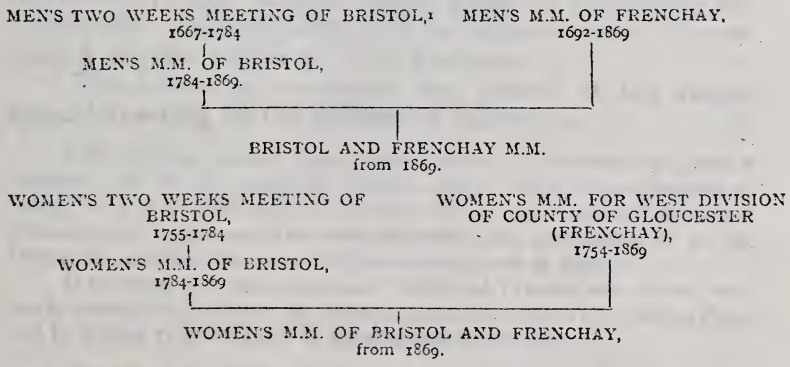
And if it please your worship here is all that we could come at for all the gates and doores were all lockt that we could come at, noe more of theire goods therefore we would desire your worship not to be very strict with us for we have done our endeavours for to get them all distrayned."

From the *Hertfordshire Sessions Rolls.*

Meeting Records.

At Frenchay Meeting House, near Bristol.

Men's Two Weeks Meeting of Bristol,	1667-1784. 11 vols.
Men's Monthly Meeting of Bristol,	1784-1869.
Men's Monthly Meeting of Frenchay,	1692-1869. 9 vols.
Bristol and Frenchay Monthly Meeting,	1869 to date.
Women's Two Weeks Meeting of Bristol,	1755-1784. 2 vols.
Women's Monthly Meeting of Bristol,	1784-1869.
Women's Monthly Meeting for West Division of County of Gloucester (Frenchay)	1754-1869. 4 vols.
Women's Monthly Meeting of Bristol and Frenchay	from 1869.



2 mo. 18, 1693. Mary Gore's daughter the last meeting was to go to live with James Laithwaite, & she refused to live there, friends having had the thing under consideration, friends do order her the said girl to return to her place again, & if she refuse to take friends advice in the matter, her mother is not to entertain her, but to turn her out & let her fend for herself.

9 mo. 21, 1699. It is advised by this meeting that friends do not let their daughters or servants go to the "paistry" schools with the world's children but teach them at home what is decent and of good report in that matter.

From Minutes of Hardshaw Women's M.M.

[1] See The Journal, iv. 62.

Proposed Publication of a Complete Edition of the Writings of William Penn.

Albert Cook Myers, of Moylan, Pa., has issued a circular in which he suggests the publication of a complete edition of the works of William Penn. No edition of the writings of Penn has been issued since 1825, and this one was not so full as the first, dated 1726. A. C. Myers proposes to include in his edition a large number of hitherto unprinted letters of Penn in the possession of descendants of the Founder and others, in all parts of the world. It is expected that the materials to be collected, with those previously printed, will require at least ten volumes of, say, 400 pages each. The estimated cost of the preparation of the "copy" for the printers is $18,000, of which sum about $15,000 has been received; we should be glad if Friends interested in this project would assist in providing the remainder. Subscriptions will be received and acknowledged by the Editor of THE JOURNAL.

The following resolution was passed at the recent annual meeting of the Historical Society:—

This meeting, having heard with interest the proposal to print a complete set of the works of William Penn, under the editorship of Albert Cook Myers and with the co-operation of the Historical Society of Pennsylvania, approves the said proposal, and commends it to the favourable consideration and the financial support of Friends.

It is hoped that Meetings, and individual Friends and others, who are in possession of letters and other documents written by William Penn, will be willing to place them at the disposal of the Editor.

Further information may be obtained from Albert Cook Myers, M.L., Kentmere Lodge, Moylan, Pa., or Norman Penney, F.S.A., F.R.Hist.S., Devonshire House, Bishopsgate, London, E.C.

1662. Memoranda of persons who are "annabaptists, independents and quakers, who were gathered together to bury an old man in an orchard" contrary to law, etc., and refused to yield obedience to a warrant sent by Thomas Arris, esq., justice of the peace.

1665: Presentment of Nicholas King, of Chesthunt, bricklayer, for suffering a conventicle in his house, and also a burying-ground in his orchard. Signatures follow. From *Herts. Sessions Rolls, 1581-1698.*

Friends in Current Literature.

The latest review of Miss Stähelin's translation of the Journal of George Fox that has come to hand is from *Die Christliche Welt*, a monthly paper published at Marburg.

The reviewer, Rudolf Schwarz, by way of thanks to the translator for her valuable gift to all interested in Christianity or religion, states that, after his first rapid perusal, he found it " simply impossible " to say anything about the book, such is " the wealth of concrete religion which speaks from its pages." Even after reading it at leisure, the impression made is so " great " that he scarcely knows where to begin.

After reference to the striking features in the life of George Fox, and the character of his teaching, his visions, his sufferings and imprisonments, he says that the union of the " ecstatic and ethical " places Fox almost on a level with the Old Testament prophets. He finds, however, not only Old Testament parallels, but experiences similar to such as are related in the Gospels and Acts. As one instance out of many, he places side by side the shaking of the place of assembly after prayer recorded in Acts iv. 31, with the occasion when " the mighty power of the Lord was over all," and " the appearance thereof so wonderful that priest Bennett said ' the church shook.' "

The practical side of the character of George Fox and his genius for organisation are not overlooked ; but the reviewer points out as *most* remarkable that in all his career, whether as prophet or organiser, *before* all else there lived and worked in him a seed of God, a clear inner light from Jesus Himself.

In conclusion Mr. Schwarz quotes the passage from Wernle's Introduction to the book, in which the Professor pays an eloquent tribute to the fruits of Quakerism.

An abstract of further valuable articles on "The Origin of Quakerism," by Pfarrer Sippell, of Schweinsberg, appears in the " Friends' Quarterly Examiner," for Seventh Month.

ISAAC SHARP.

The poetical pieces written at various times by Frederick Prior Balkwill (1832-1909) have been collected into a volume, *Hymns and other Poems* (York : Sessions, pp. 119 + 66, 7½ by 5, 2s.). Poems by F. P. Balkwill's father, Joseph Hancock Balkwill (1805-1844) and his wife, Mary Balkwill (*née* Ashford) (1826-1888), have been included.

The annual volume issued by the Croydon and Saffron Walden Old Scholars' Association (Hon. Sec., Grace H. Farrington, Winchmore Hill, London, N.) contains an excellent portrait of M. Ethel Crawshaw, assistant librarian of Friends' Reference Library, Devonshire House.

The *Bury Visitor*, May 27th, has an article of one column length, relating to Roger Haydock (1644-1696), written by Robert Muschamp, of Radcliffe, Lancs.

In the March number (vol. iv., no. 2) of the *Publications of the Genealogical Society of Pennsylvania* (Phila.: 1300 Locust Street), about 120 pages are occupied with a continuation of extracts from the Minutes of Philadelphia M.M., 1690 to 1699. A rapid glance at these reveals the large number of "differences" between Friends which required and received attention, there having been many Friends who "misconducted to the dishonor of Truth" in those days, and also the large number of minutes by which marriages were passed.

William McMurray, Clerk of the united parishes of "SS. Anne and Agnes, Aldersgate, and St. John Zachary, London," is about to issue to subscribers only, a collection of documents illustrative of the history of these parishes from the twelfth century, under the title *The Records of Two City Parishes.* Mr. McMurray writes that these Records will contain extracts relating to the Bull and Mouth Meeting House, and to various individual Friends. The Author's address is St. Anne and St. Agnes, Gresham Street, London, E.C.

The Radcliffe Guardian, for June 4th, contains an account of Friends of Edgworth and district, Lancs., with a view of the Meeting House. Friends arose, apparently, about 1760, the prominent families being Thomasson, Horrocks, Wood, Ecroyd, etc.

Ralph H. Crowley, M.D., M.R.C.P., late Medical Superintendent to the Bradford Education Committee, and Honorary Physician to the Bradford Royal Infirmary, has published through Methuen & Co., *The Hygiene of School Life* (pp. 403, with seventeen illustrations, 3s. 6d. net).

Various references to Friendly localities are to be found in *Highways and Byways in Buckinghamshire*, by Clement Shorter, illustrated by Frederick L. Griggs (London: Macmillan, 8 by 5½, pp. 344, 6s.).

The Northampton Independent of June 18th has the following under the heading, "Historic Cottages at Flore for Sale":—

The sale of freehold cottages and building land at Flore, which is advertised in another column by Messrs. Pierce & Thorpe to take place next Friday, possesses historic interest on account of the fact that two of the cottages formerly formed a Quaker Meeting House, and ancestors of some of the Presidents of the American Republic were buried in the garden adjoining, which was used as a burial ground.

The property is very ancient, the deeds relating to it dating back to the third of May, 1678, when it was purchased for the Floure Friends for £30 of good and lawful money from William Dunkley, of Floure, mason, and Dorothy, his wife, by Thomas Poole, of Floure, husbandman. It changed hands again twenty-six days later, when, as the deed sets forth:—"This indenture, made the nine and twentieth day of May, in the thirtieth year of the reign of our Sovereign, Charles II., by the Grace of God, King of England, Scotland, France and Ireland, between Thomas Poole, of Floure, in the County of Northampton, husbandman, on the one part, and John Gibbs, of Bugbrooke on the other."

At that time a barn stood on the site now occupied by the cottages. The earliest record of burials in the ground are those of Richard Adams

in 1699, John Adams in the same year, and Nicholas Adams, 1714, who are ancestors of John Adams, President of the United States of America, 1797-1801.

In *The Daltonian* (Dalton Hall, Manchester) for April, there is a portrait of John Wilmer Green, son of our esteemed contributor, Joseph Joshua Green, of Tunbridge Wells.

The numerous and beautiful illustrations in *Chester* (London: Black, 9 by 6½, pp. 184, 7s. 6d. net) are from paintings by E. Harrison Compton, son of Edward T. Compton, and grandson of the late Theodore Compton, of Sidcot, Somerset.

Another dainty little volume comes from The Biddle Press, of Philadelphia, entitled *In Memory of Whittier*, and composed of verses by John Russell Hayes, of Swarthmore, Pa., with illustrations at almost every opening. The price is fifty cents post paid. Headley Brothers can supply copies.

The Pedigree Register (Sherwood, 227, Strand, W.C., 2s. 6d. per quarter) for June has a valuable introductory article on "The Study of Ancestry—Some Reflections."

We commend to our readers a pamphlet by Edward Grubb, M.A., entitled *The Meaning of Membership in a Christian Society: with special Reference to the Society of Friends.* (London: Headley Brothers, 6½ by 4, pp. 48, 6d. net.) The contents are divided thus:—Are we a Christian Society?—Is a Definite Membership Desirable?—Membership by Birthright.—Dissociation.—Applications for Membership.

Through the kindness of A. C. Myers a copy of *Pennsylvania at the Jamestown Exposition, Hampton Roads, Va., 1907*, has been placed in D. This volume of 360 pages contains many allusions to Friends, also reproductions of Heemskerck's and Allard's pictures of early Quaker Meetings and of the first oil portraits by Benjamin West, c. 1753, when a boy, representing Robert Morris and his sister Jane. There is also a portrait of A. C. Myers, a director of the Penna. State Historical Exhibit.

The *Year Book of the Pennsylvania Society*, New York, 1910, is to hand. A report by the Society on the grave of William Penn at Jordans is included, containing letters from Lord Ranfurly and Andrew Carnegie; "The investigation discloses the fact that the grave of the great Quaker is not neglected, and that it is surrounded by no conditions that should occasion either alarm or neglect." The new gold medal of the Society for "distinguished achievement" is reproduced as an illustration; on the obverse is a beautifully executed portrait of Penn, in armour, in profile, and the reverse presents three male figures typifying Force, Character, and Intelligence, to whom Renown is awarding sprigs of laurel.

The new volume in the "Religion of Life Series," edited by Rufus M. Jones, is *Selections from the Works of William Penn* (London: Headley Brothers, 6¾ by 4½, pp. 68, 1s. 6d. and 2s. 6d.). These selections were

gathered by Dr. Isaac Sharpless, who writes the Introduction; they are to be recommended as specimens of the words of a great and good man.

The Friends' Tract Association of London has just issued No. 15 of its series "Friends Ancient and Modern"—*Thomas Ellwood, the Friend of Milton*, by Alfred Kemp Brown, M.A. (London: Headley; New York: Friends' Book and Tract Committee; 6¾ by 5½, pp. 39, 1d. net). There are four full page illustrations—Ellwood's House, Newgate Gateway, Milton's Cottage, and Jordans Burial Ground.

Early last year a souvenir volume appeared entitled "Peace and the Churches," descriptive of the visit of German Pastors to England (see JOURNAL, vi. 44). A corresponding volume is now issued, *Friendly Relations between Great Britain and Germany. Souvenir Volume of the Visit to Germany of Representatives of the British Christian Churches, June 7th to 20th, 1909*, edited by F. Siegmund-Schultze and printed by H. S Hermann, Berlin. It is a handsome volume of 235 quarto pages, with many portraits, including those of J. Allen Baker, M.P., Barrow Cadbury, Right Hon. John E. Ellis, M.P., Dr. J. Rendel Harris, and Edward Grubb, M.A.

Volume x., New Series of the *Transactions of the Cumberland and Westmorland Antiquarian and Archæological Society*, edited by W. G. Collingwood, M.A., F.S.A., and printed by Titus Wilson, of Kendal, has been distributed to the members of the Society. It is a volume of about 550 pages, containing an article by J. Brownbill, M.A., and the late Harper Gaythorpe, F.S.A.Scot., on "The Askews of Marsh Grange," in which the descent of Margaret Fell, *née* Askew, from Anne Askew, the martyr, given in Maria Webb's book, is stated to have no foundation. There are other Quaker references.

It is satisfactory to hear that A. M. Gummere's *Quaker in the Forum* (see JOURNAL, vii. 84) is having a good sale. As a book of reference on the subjects of which it treats, it is invaluable. Many passages have been marked for further use.

In the *Autobiography of Allen Jay* (1831-1910), we have a valuable history of many modern movements among Friends in America. The writings of one who was an actor in many of these movements is sure to be consulted with advantage by future historians of Quakerism. We read here of early missionary effort, of the disastrous results of Separations, of the seed sowing and harvesting in the field of education, of the "Baltimore Association to Assist and Advise Friends of the Southern States," of two visits to Europe, of the origin of the American Board of Foreign Missions and the Five Years Meeting. Of his first wife, Martha A. Jay, Allen Jay writes:—

"She was a real helpmate and was anxious that I should do the work well. She would tell me of my mistakes in grammar, pronunciation, and gestures; sometimes showing me how I stood in the gallery, and what I did with my hands. She taught me to keep my hands out of my pockets while I was talking. She labored hard to break me of the habit of speaking so loud . . . I will always remember one morning when I was going to drive ten miles to attend the quarterly meeting I had bade her farewell

and started to drive away, when she came up to me with a very solemn face and said very deliberately: 'My dear, I am going to be very busy to-day, and will not have time to listen, so thee need not preach loud enough for me to hear.'"

If more ministers' wives were as faithful there would be fewer mannerisms to lessen the value of preaching. The chapter on "Beginnings in the Ministry," from which above quotation is taken, has been reprinted by London Y.M.'s Committee on the Ministry. (Philadelphia: Winston; London: Headley; 8¼ by 5½, pp. 421, and illustrations. $1.50—6s. net.)

The Wellington Weekly News, of June 22nd, has a long account of the opening of new premises for recreative purposes, built by the firm of Fox Brothers & Co., serge manufacturers, at Tonedale, Wellington, Som. Joseph H. Fox, J.P., head of the firm, traced the history of the business over more than 200 years, first in the hands of the Were family, and then of the Fox family. An illustration of the new buildings is presented with above issue.

As a supplement to the volume issued nine years ago on the occasion of the accession of King Edward the Seventh, Headley Brothers have published a *Souvenir of the Presentation of an Address from the Society of Friends to King George V.* This beautifully printed pamphlet records the visit of sixty Friends to St. James's Palace on the 22nd of Sixth Month, to present an address, and also gives a selection of other addresses to previous occupants of the throne of Great Britain and Ireland. Portraits appear of the King, Queen, and Prince of Wales, and of Henry Lloyd Wilson, who read the address, and a photographic reproduction of the address is added. A limited edition has been printed; copies may be obtained at five shillings each net.

NORMAN PENNEY.

John Sotcher, William Penn's Steward at Pennsbury Manor.

There is a sketch of this Friend, written by Josiah Granville Leach, in the Publications of the Genealogical Society of Penna., vol. iv. Sotcher accompanied Penn to Pennsylvania in the ship *Canterbury*, in 1699, and at once took up his duties at the Manor. He married Mary Loftus, who was also occupied at Pennsbury, in 1701, and on Penn's return to Europe his wife and he were left in charge. About 1708, Sotcher left Pennsbury and established a ferry across the Delaware, between Bristol and Burlington in New Jersey. He became a member of the Provincial Assembly and was also an Elder of the Falls Meeting. His death took place in 1729.

List of Members.

TOTAL MEMBERSHIP 413

Abbatt, Dilworth, Braeside, 30, Higher Bank Road, Fullwood, Preston.
Abraham, E. Mitford, 54, Haxby Road, York.
Abraham, Emma Clarke, Riverham, Grassendale Park, Liverpool.
Ackworth School. Pontefract, Yorks.
Albright, William A., 29, Frederick Road, Birmingham.
Allen, Henry J., Montrose, Monkstown, Co. Dublin.
Allen, William C., 444 West Walnut Avenue, Redlands, Cal.
Alsop, David G., Haverford, Pa.
Antrum, Harriet Stockton, Burlington, N.J.
Appleton, Lewis, F.R.Hist.S., 15, Old Quebec Street, London, W.
Armitage, John William, 31, Ironmarket, Newcastle, Staffs.

Backhouse, Edward, White House, Stockton-on-Tees.
Backhouse, William A., St. John's, Wolsingham, Co. Durham.
Baily, Joshua L., Ardmore, Pa.
Baker, George, The Green, Acomb, York.
Baker, Philip B., Braeside, 38, Platts Lane, Hampstead, London, N.W.
Baker, William King, M.C.C., Gaspereau, Acton, London, W.
Balkwill, Alfred Payne, 20, Hill Park Crescent, Plymouth.
Ball, Richard F., Theydon Copt, Epping.
Baltimore Friends' Library, Park Avenue, Baltimore, Md.
Bancroft, William P., Wilmington, Del.
Baptist Historical Society, W. T. Whitley, M.A., LL.D., 53, West Cliff, Preston.
Barrow, Thomas, Baldrand, Lancaster.
Barrow, Walter, Lawn House, Edgbaston, Birmingham.
Barton, George Aaron, A.M., Ph.D., Bryn Mawr, Pa.
Barton, Joshua L., M.D., 117 East 61st Street, New York, N.Y.
Beakbane, Henry H., The Heath, Stourport.
Begg, William J., 30, Marlborough Road, Cathcart, Glasgow.
Belfast Preparative Meeting.
Bell, Henry, Summerville, Waterford.
Benington, George, The Glade, Bush Hill Park, Enfield.
Bettle, Edward, Jun., Haverford, Pa.
Bevan-Naish Library, Dr. Johnson Passage, Bull Street, Birmingham.
Biddle, John W., Forrest Building, Philadelphia, Pa.
Bigland, John, Henknowle, Bishop Auckland.
Binyon, Mrs. Thomas W., Spring Grove, Bewdley.
Birkbeck, Robert, F.S.A., 20, Berkeley Square, London, W.
Birmingham Friends' Reading Society, Dr. Johnson Passage, Bull Street, Birmingham.

Birmingham Reference Library.
Blackwell, Henry, 55 University Place, New York, N.Y.
Bootham School, York.
Bowly, Christopher, Siddington House, Cirencester.
Bracher, Edwin, Mere, Wilts.
Bradford Public Free Libraries.
Braithwaite, Isaac, Woodbrooke, Selly Oak, Birmingham.
Braithwaite, Joseph Bevan, The Highlands, New Barnet, Herts.
Braithwaite, William Charles, B.A., LL.B., 34, West Bar, Banbury.
Brayshaw, A. Neave, B.A., LL.B., 28, North Marine Road, Scarborough.
Bright, John Albert, One Ash, Rochdale.
Bristol Friends' Libraries, The Friars and Redlands, Bristol.
Broadhead, James, 15, Langholm Crescent, Darlington.
Brockbank, J. George, Corio, Farquhar Road, Edgbaston, Birmingham.
Brooks, Edmund Wright, Grays, Essex.
Brown, A. Kemp, M.A., Broxholme, Bigwood Road, Golders Green, London, N.W.
Bunhill Fields (London) Preparative Meeting.
Bunting, Morgan, Darby, Pa.
Burn, R. Christie, M.A., Sidcot, Winscombe, Som.
Burtt, Mary Dearman, Sandal Lodge, Darlington.
Busselle, S. Marshall, 26 Broadway, New York, N.Y.

Cadbury, Barrow, Southfield, Wheeley's Road, Birmingham.
Cadbury, Dorothy, Westholme, Selly Oak, Birmingham.
Cadbury, Edward, Westholme, Selly Oak, Birmingham.
Cadbury, George, Northfield, Birmingham.
Cadbury, Joel, Tudor Hill, Sutton Coldfield.
Cadbury, Joel, 1136 Ridge Avenue, Philadelphia, Pa.
Cadbury, Richard Tapper, Haverford, Pa.
Cadbury, William Adlington, Sir Harry's Road, Birmingham.
California Yearly Meeting.
Campion, H. Clifford, Jun., 511 South Orange Avenue, Media, Pa.
Cardiff Free Libraries.
Carr, Catherine Burgess, Lincoln, Neb., R.F.D. 7, Box 106.
Cash, J. Theodore, F.R.S., 9, Albyn Place, Aberdeen.
Catchpool, Thomas K., 27, East Cliff, Dover.
Catford, Herbert H., 22, Cornwall Road, St. Albans.
Catford, Robert H., The Mount, Chiltern Road, Hitchin.
Chalkley, Joseph W., 12, Bishopsgate Without, London, E.C.
Chester Co. Historical Society, West Chester, Pa.
Chicago University General Library, Chicago, Ill.
Clark, Joseph Firth, Briarcliffe, Doncaster.
Clark, William S., Millfield, Street, Som.
Clarke, Lilian, The Old Market, Wisbech.
Clayton, Francis C., 18, St. James' Road, Birmingham.
Clayton, John E., 4, Richmond Terrace, Ulverston, Lancs.
Clemesha, H. W., M.A., Cannon Street Chambers, Preston.
Close House Preparative Meeting.

Cockermouth Social and Literary Society.
Coleman, Joseph, Soult Villa, Hampton Street, Goodwood, South Australia.
Congregational Historical Society, T. G. Crippen, Memorial Hall, Farringdon Street, London, E.C.
Cope, Gilbert, West Chester, Pa.
Cope, Porter Farquharson, 4806 Chester Avenue, Philadelphia, Pa.
Cotton, Charlotte, The Mount, Bishopstoke.
Crawshaw, M. Ethel, 99, Jerningham Road, New Cross, London, S.E.
Crewdson, Wilson, M.A., F.S.A., Southside, St. Leonards.
Crosfield, Albert J., 5, Madingley Road, Cambridge.
Crosfield, Georgiana, 11, Greenheys Road, Liverpool.
Crosfield, Harold G., 74, Shrewsbury Road, Oxton, Cheshire.
Crosfield, John D., Durley House, Savernake Forest, Marlborough.
Cross, Mrs. Joseph, Glen House, Gt. Glen, Leicester.
Croydon Preparative Meeting.
Dalton Hall Library, Victoria Park, Manchester.
Darlington Friends' Institute, Skinnergate, Darlington.
Davidson, Thomas, Fritchley, Derby.
Deacon, Howard, 314 South Tenth Street, Philadelphia, Pa.
Derby Preparative Meeting.
Devonshire House (London) Preparative Meeting.
Diamond, Augustus, B.A., 91, Albert Road, Ilford.
Dr. Williams's Library, Gordon Square, London, W.C.
Dodshon, Edmund, 9, Newton Road, Bayswater, London, W.
Doran, Joseph Ingersoll, 1201 Arcade Building, Philadelphia, Pa.
Dublin Friends' Institute, 35, Molesworth Street, Dublin.
Dymond, George Cecil, Carrwood, Boundary Road, Bidston, Birkenhead.
Ecroyd, Alfred Russell, Sorrento, Walnut Road, Chelston, Torquay.
Eddington, Alexander, 28, Unthank Road, Norwich.
Edinburgh Public Library.
Elkington, Joseph, Media, Pa.
Elliott, Prof. A. Marshall, 18 East Eager Street, Baltimore, Md.
Ellis, Henrietta, Wyngarth, Central Avenue, Leicester.
Ellis, Rt. Hon. John E., M.P., Wrea Head, Scalby, Yorks.
Ely, Warren S., Doylestown, Pa.
Emlen, James, 121 West Coulter Street, Germantown, Pa.
Emmott, Elizabeth B., 35, Grosvenor Road, Claughton, Birkenhead.
Evans, George Eyre, Tŷ-Tringad, Aberystwyth.
Firth, William P., M.A., D.Sc., Pickering College, Newmarket, Ontario, Can.
Ford, Gervase L., 61, Albion Street, Leeds.
Ford, John Rawlinson, Yealand Conyers, Carnforth.
Foster, Elizabeth Perry, 94 High Street, Westerly, R.I.
Fowler, Ann Ford, Glebelands, South Woodford.
Fowler, Charles, 54, The Avenue, Brondesbury Park, London, N.W.
Fox, J. Hingston, 4, Gresham Road, Cambridge.
Fox, Joseph Hoyland, The Cleve, Wellington, Som.

Fox, R. Hingston, M.D., 19, Hampstead Hill Gardens, Rosslyn Hill, London, N.W.
Fox, Robert, Grove Hill, Falmouth.
Fry, Claude B., Stoke Lodge, Stoke Bishop, Bristol.
Fry, Joseph Storrs, Union Street, Bristol.
Fry, Priscilla A., Tower House, Cotham, Bristol.

Garlick, Edith, Box 31, Ruskin, Neb.
Garrett, John B., Rosemont, Pa.
Gawthrop, Henry, 516 Bourse Building, Philadelphia, Pa.
Gayner, John, Chalfont, Napier Road, Redland, Bristol.
Germantown Friends' Free Library, Pa.
Gibbins, Caroline, Fayrestowe, Wellington Road, Edgbaston.
Gibbins, Frederick William, M.P., The Eagle Tin Plate Works, Neath.
Gibbons, Daniel, 95 Clark Street, Brooklyn, N.Y.
Gillett, Hannah E., 314, Camden Road, London, N.
Glenny, James, Bucklands, Hawick.
Godlee, Arthur, The Lea, Harborne, Birmingham.
Godlee, J. Lister, Wakes Colne Place, Earls Colne.
Godlee, Theodore, Whip's Cross, Walthamstow, London, N.E.
Going, W. H., Abbey House, Cahir, Co. Tipperary.
Goodenough, Harry, 1, Nelson Street, New Brighton, Cheshire.
Gordon, Alexander, M.A., Summerville, Victoria Park, Manchester.
Grace, Wilfrid, 15, Fernbank Road, Redland, Bristol.
Graham, John William, M.A., Dalton Hall, Victoria Park, Manchester.
Graveson, Samuel, 26, Queen's Road, Hertford.
Green, Joseph J., 182, Upper Grosvenor Road, Tunbridge Wells.
Gregory, Theodore, 48, High Street, Chorlton-on-Medlock, Manchester.
Gregory, Walter Dymond, 46 King Street West, Toronto, Can.
Gregory, William Henry, Woodburn, Ben Rhydding, Leeds.
Grubb, J. Ernest, Sheskin, Carrick-on-Suir, Co. Tipperary.
Grubb, John, The Down, Winscombe, Som.
Gummere, Amelia Mott, Haverford, Pa.
Gurney, Henry, The Orchards, Outwood, Surrey.

Hall, William Penn-Gaskell, 1118 Spruce Street, Philadelphia, Pa.
Hallett, Mrs. Ashworth, Claverton Lodge, Bath.
Hallowell, Guernsey A., 440 Paul Street, Philadelphia, Pa.
Harlock, Edward B., Newton House, Middlewich.
Harris, Edith M., Derwent Bank, Broughton, Cockermouth.
Harris, Henry, Sunnyside, Hammers Lane, Mill Hill, London, N.W.
Harris, J. Rendel, M.A., Litt.D., LL.D., Chetwynd House, Selly Oak, Birmingham.
Harrison, Jane, Elmhurst, South Woodford, London, N.E.
Hartley, Joe, Caradoc, 52, Clitheroe Road, Longsight, Manchester.
Harvey, T. Edmund, M.A., M.P., Toynbee Hall, Commercial Street, London, E.
Harvey, William, The Grove, Roundhay, Leeds.
Haverford College Library, Haverford, Pa.

Heacock, Joseph, Wyncote, Pa.
Headley, Burgess Henry, Ashford, Kent.
Headley, Herbert Dimsdale, Ashford, Kent.
Hilyard, George D., 144 East 49th Street, New York, N.Y.
Hobart School, Tasmania.
Hobson, Christopher Irwin, 554 West 160th Street, New York, N.Y.
Hodgkin, Howard, M.A., Hillcroft, Claygate, Surrey.
Hodgkin, Jonathan Backhouse, Elm Ridge, Darlington.
Hodgkin, Thomas, D.C.L., Litt.D., Barmoor Castle, Beal, Northumberland.
Hodgkinson, Arnold, 22, Park Road, Southport.
Hodgson, Joseph Spence, 26, Hesketh Avenue, Didsbury, Manchester.
Hogg, Anna, Craigmore, Blackrock, Co. Dublin.
Holden, James, Hermon Hill, Wanstead, London, N.E.
Holdsworth, Charles J., Fernhill, Alderley Edge, Cheshire.
Holdsworth, John, Swarthmoor, Havelock North, New Zealand.
Hole, Mrs. Leonard H., Loyd Road, Montclair, N.J.
Holloway (London) Preparative Meeting.
Holmden, Samuel N., 23, Denning Road, London, N.W.
Holme-Sumner, Frank, 17, Queen Anne's Gate, Westminster, London, S.W.
Hough, Oliver, 24 South State Street, Newtown, Pa.
Howson, John R., New Street, Lancaster.
Hull Public Libraries.
Hull, William I., Ph.D., Swarthmore College, Swarthmore, Pa.
Hurnard, Samuel F., Lexden, Colchester.
Hutchinson, Herbert, Moses Hill Farm, Haslemere.
Hutchinson, Robert, 5, Cavendish Crescent S., The Park, Nottingham.

Ireland, National Library of, Dublin.
Irwin, Wilfred, Inglehurst, Stand, Manchester.

Jenkins, Charles Francis, 150 West Washington Lane, Germantown, Pa.
John Rylands Library, Manchester.
Jones, Ernest, Harwood Dale, Kendal.
Jones, Rufus M., A.M., Litt.D., Haverford, Pa.

Kingston-on-Thames Preparative Meeting.
Köhler, Dr., Ottikerstrasse 20, Zürich.

Latchmore, George Henry, Bank House, Luton.
Lean, Bevan, D.Sc., B.A., Sidcot School, Winscombe, Som.
Lean, Walter, Cleveland, 3, Church Road, Forest Hill, London, S.E.
Leather, John P., Whittier, Colne Road, Burnley.
Leech, Mrs., 4, Kensington Palace Gardens, London, W.
Lester, Herbert, Briar Cottage, Penrith.
Lingle, Edward O., 605 Forster Street, Harrisburgh, Pa.
Lisburn School, Co. Antrim.
Little, George Henry, Box 335, Victoria, B.C.
Littleboy, Anna L., 36, Chenies Street Chambers, London, W.C.
Liverpool Friends' Institute, Islington, Liverpool.
Lloyd, John Henry, M.A., Edgbaston Grove, Birmingham.

Lloyd, Samuel, Farm, Sparkbrook, Birmingham.
Lloyd, William Joseph, Nescliff, Selborne Road, Old Southgate, London, N.
Locker-Lampson, Mrs. Godfrey, Barlbrough Hall, Chesterfield.
London Friends' Institute, 13, Bishopsgate Without, London, E.C.
London Library, St. James's Square, London, W.
Lundy, J. Wilmer, Newtown, Pa.
Lurgan Preparative Meeting.
Lynn, Alfred, The Deanes, Althorp Road, St. Albans.

McClure, John David, M.A., LL.D., Mill Hill School, London, N.W.
Macnaughton, W. A., M.D., D.P.H., Stonehaven, N.B.
Malton Preparative Meeting.
Manchester Free Library, King Street, Manchester.
Manchester Friends' Institute, Mount Street, Manchester.
Manners, Emily, Edenbank, Mansfield.
Marriage, Mary Sophia, Ayletts, Broomfield, Chelmsford.
Marriage, Wilson, Dilbridge Hall, Colchester.
Marsh, Edward, Cheapside Chambers, Luton.
Marsh, Robert H., Ingleside, Epping.
Marsh, W. Ernest, Marston, Bromley, Kent.
Marshall, Samuel, West Chester, Pa.
May, Charles, High Cross, Tottenham, London, N.
May, Walter, Brook House, Woodford Green, London, N.E.
May, William Lewis, Maydena, Sandford, Tasmania.
Maynard, J. Douglas, M.A., Mansfield House, Canning Town, London, E.
Mennell, George Henry, 20, Castlegate, York.
Mervine, William M., Edgewater Park, N.J.
Midgley, James Herbert. B.Sc., Margency, Clevedon, Som.
Miles, Sarah E., 720 Fulton Street, Allegheny, Pa.
Miller, William F., Sunny Brae, Winscombe, Som.
Moore, Alfred, 618 North American Building, Philadelphia, Pa.
Moore, Jeannie R. B., Newtown, Pa.
Moorhouse, Alfred, Glyn Garth, Weetwood Lane, Leeds.
Morland, John, Wyrrall, Glastonbury, Som.
Morland, Lucy F., 27, Fairfield Road, Croydon.
Morton, Helen K., 1342 Spruce Street, Philadelphia, Pa.
Moseley Road (Birmingham) Preparative Meeting.
Moses Brown School, Providence, R.I.
Mounfield, Arthur, Whitefield Road, Warrington.
Mounsey, Edward Backhouse, Blackwell Hill, Darlington.
Mountmellick School, Queen's Co.
Muschamp, Robert, Myrtle Cottage, Radcliffe, Lancs.
Myers, Albert Cook, M.L., Kentmere Lodge, Moylan, Pa.

Nash, William Richardson, Cark-in-Cartmel, Lancs.
Naughton, Elizabeth Ann, Ellesmere School, Harrogate.
New Bedford Public Library.
New York Public Library.
Newcastle-on-Tyne Preparative Meeting.

Newcastle-on-Tyne Public Library.
Newhall, Abby, 4048 Spruce Street, Philadelphia, Pa.
Newlin, Thomas, A.M., Ph.M., Whittier, Cal.
Newman, Thomas P., Hazelhurst, Haslemere.
Nicholson, H. P., Crannagael, Annaghmore, Co. Armagh.
Nicholson, Sarah, 65 Haddon Avenue, Haddonfield, N.J.
Nicholson, Timothy, Richmond, Ind.
Norris, William Gregory, Coalbrookdale, Salop.

Patching, John, 139, Ditchling Rise, Brighton.
Paxon, Frederic L., Ph.D., 629 Frances Street, Madison, Wis.
Pearson, William L., Ph.D., 1150 University Avenue, Wichita, Kan.
Pease, Sir Alfred E., Bart., Pinchinthorpe, Guisbrough, Yorks.
Peckover of Wisbech, Baron, LL.D., F.S.A., F.L.S., F.R.G.S., Wisbech.
Penney, Norman, F.S.A., F.R.Hist.S., 32, Arlow Road, Winchmore Hill, London, N.
Penney, Robert A., Keldholm, Dyke Road Drive, Brighton.
Pennsylvania Historical Society, 1300 Locust Street, Philadelphia, Pa.
Pennsylvania State Library, Harrisburg, Pa.
Penrose, The Hon. E. Josephine, Oxhey Grange, Watford.
Philadelphia Friends' Library, 140 North 15th Street, Philadelphia, Pa.
Pickard, Jane P., West Bank, Mansfield.
Pickard, Joseph William, Oatlands, Lancaster.
Pickard, Mary A., The Nook, Mansfield.
Pidduck, Charles W., Glebelands, Stamford Road, Bowdon, Manchester.
Pim, James, Merdon, Dalkey, Co. Dublin.
Pim, John, Bonaven, Antrim Road, Belfast.
Polam Hall School, Darlington.
Pollard, George, Norwich, Ontario, Can.
Pollard, Mary Catherine, 18, Redland Road, Reading.
Procter, John William, Ashcroft, York.

Ransom, Alfred, Benslow, Hitchin.
Ransom, Edwin, 24, Ashburnham Road, Bedford.
Ransom, William, F.S.A., F.L.S., Fairfield, Hitchin.
Rawle, William Brooke, 211 South 6th Street, Philadelphia, Pa.
Rawlins, Frank L., Rhyl, North Wales.
Reading Friends' Institute, Church Street, Reading.
Reckitt, Elizabeth S., Mayfield, Dulwich Wood Park, Upper Norwood, London, S.E.
Reckitt, Juliet E., Mayfield, Dulwich Wood Park, Upper Norwood, London, S.E.
Reynolds, Lucy, B.A., Devonshire House School, Carlisle.
Richardson, Anne Wakefield, B.A., Westfield College, Hampstead, London, N.W.
Richardson, Maria, Cherry Hill House, York.
Roberts, Lucy B., Haverford, Pa.
Rose, George, 6, Mersey Avenue, Aigburth, Liverpool.
Rowntree, Allan, Westwood, Scarborough.

Rowntree, Arthur, B.A., Bootham School, York.
Rowntree, B. Seebohm, The Homestead, Clifton, York.
Rowntree, Constance M., The Low Hall, Scalby, Yorks.
Rowntree, Helen D., Mount Villas, York.
Rowntree, Joseph, Clifton Lodge, York.
Rowntree, Theodore H., Clifton Lawn, York.
Rowntree, Walter S., B.Sc., F.L.S., Leighton Park, Reading.

Sainty, Frederic B., Helvellyn, Bowes Road, New Southgate, London, N.
Sanders, Henry W., Woodfield, Brockenhurst, Hants.
Sargent, Lydia B., Fernside, Fritchley, Derby.
Scarborough Friends' Institute, York Place, Scarborough.
Scattergood, Bernard P., M.A., 7, Cookridge Street, Leeds.
Sefton-Jones, Margaret, 42, Russell Square, London, W.C.
Sharp, Isaac, B.A., 38, Forest Drive East, Leytonstone, London, N.E.
Sharpe, George M., 2105 St. Paul Street, Baltimore, Md.
Sharpless, Isaac, Sc.D., LL.D., L.H.D., Haverford, Pa.
Sheffield Preparative Meeting.
Shield, John Hall, Burnlaw, Whitfield, Northumberland.
Shoemaker, Benjamin H., 535 Church Lane, Germantown, Pa.
Shorthouse, John W., 59, Wellington Road, Edgbaston.
Sibson, Arthur B., M.D., Hardwick House, Stockton-on-Tees.
Smith, Charles Lawson, 13a, Nevern Road, London, S.W.
Smith, Elizabeth Pearsall, 45 East Penn Street, Germantown, Pa.
Smith, George, Rose Villa, Belper.
Smith, Hannah Whitall, Court Place, Iffley, Oxford.
Smith, Mrs. Horace J., Ivybank, School Road, Moseley, Birmingham.
Smith, Howard R., Hatherwood, Derby Road, Caversham, Reading.
Smith, T. Guilford, LL.D., 203 Ellicott Square, Buffalo, N.Y.
Smithson, George R., 13, Park Road West, Wolverhampton.
Smithson, John S., Sunbreak, Kings Norton, Birmingham.
Southall, A. William, Beech Hill, Sir Harry's Road, Edgbaston.
Southall, Anna Strangman, Carrick House, Richmond Hill, Edgbaston.
Southall, Henry, The Graig, Ross.
Southall, John E., 149, Dock Street, Newport, Mon.
Southall, John T., Parkfields, Ross.
Spence, Malcolm, Almery Garth, Marygate, York.
Spicer, J. Lindley, 29 Cherry Street, Poughkeepsie, N.Y.
Stackhouse, Dr. Asa M., Moorestown, N.J.
Stansfield, Charles E., M.A., 29, Upper Redland Road, Reading.
Stears, William Edward, The Hawthorns, Ailsbury Park, Merrion, Co. Dublin.
Stechert, G. E. & Co., 2, Star Yard, Carey Street, London, W.C.
Steel, John William, Cleveland Terrace, Darlington.
Stevens, Mary J., 13, Bertram Road, Sefton Park, Liverpool.
Stillé, Kate B., 48 Washington Street, Cumberland, Md.
Stoke Newington (London) Preparative Meeting.
Strangman, J. Pim, 9, Clydesdale Road, Notting Hill, London, W.
Summerhayes, Henry G., 12, Bishopsgate Without, London, E.C.

Swarthmore College Friends' Historical Library, Pa.
Swift, Mary G., Millbrook, N.Y.

Taber, David S., 144 East 20th Street, New York, N.Y.
Taylor, Ernest E., Bannisdale, Malton, Yorks.
Taylor, Joseph, Friends' Mission, Itarsi, C.P., India.
Thistlethwaite, Bernard, Gribdale Cottage, Great Ayton, Yorks.
Thomas, Allen C., A.M., Haverford, Pa.
Thomas, Catherine M., 32 North Union Avenue, Salem, O.
Thompson, Francis, Eversley, Haling Park Road, Croydon.
Thompson, Richard, Dringcote, The Mount, York.
Thorp, Fielden, B.A., 18, Blossom Street, York.
Tottenham (London) Preparative Meeting.
Tuckett, Francis Fox, Frenchay, Bristol.
Turner, Prof. G. Lyon, M.A., Wheatham Hill, Hawkley, E. Liss, Hants.
Tyson, James, M.D., 1506 Spruce Street, Philadelphia, Pa.

Vaux, George, 1715 Arch Street, Philadelphia, Pa.
Vaux, George, Jun., Girard Building, Philadelphia, Pa.

Walker, Joseph, 4, Belgrave Crescent, Eccles.
Walton, Joseph S., Ph.D., George School, Pa.
Wanstead (London) Preparative Meeting.
Warner, Winifred, M.B., B.S., 2, Campden Hill Terrace, London, W.
Watkins, Richard, Siddall Building, Swansea.
Watson, Christopher Scarr, Wensley Villa, 25, Westbourne Road, Sheffield.
Watson, George Scarr, The Yews, Beauchief, Sheffield.
Watson, John, Eden Mount, Kendal.
Watson, Joseph William, The Bank, Cockermouth.
Watson, Thomas Henry, M.B., 1, Gordon Terrace, Pevensey, Hastings.
Webb, John R., Rockwood, Ontario, Can.
Webb, Thomas Henry, 80, Harcourt Street, Dublin.
Wedmore, Edmund T., 11, Oakland Road, Bristol.
Westminster (London) Preparative Meeting.
Wetherall, George Baynes, Severus Mount, Worcester.
Wheeler, Edward, 164 South Goodman Street, Rochester, N.Y.
White, Arthur, Selborne, Newtown, Waterford.
White, J. H., Pease Hall, Springfield, Chelmsford.
White, John H., 175, High Street, Camden Town, London, N.W.
Whitwell, Robert J., Union Society, Oxford.
Wick, Bathinius L., B.Ph., LL.B., A.M., Cedar Rapids, Ia.
Wiggins, Margaret B., Friends' Home, Newtown, Pa.
Wigham, Cuthbert, 1299 Bloor Street West, Toronto, Can.
Wigham, Joseph T., M.D., D.Ph., Albany House, Monkstown, Co. Dublin.
Wigham, Sarah, 21, Howard Place, Carlisle.
Wilkinson, Marian, 60, Marygate, York.
Willesden (London) Preparative Meeting.
Willets, Joseph, 152 Greenwood Avenue, Trenton, N.J.
Williamson, George C., Litt.D., Ph.D., Burgh House, Well Walk, Hampstead, London, N.W.

Wilson, Henry Lloyd, Selly Wood, Selly Oak, Birmingham.
Wilson, Thomas Silk, Under Fell, Barbon, Kirby Lonsdale.
Winchmore Hill (London) Preparative Meeting.
Wisconsin Historical Society, Madison, Wisconsin.
Wood, James, Mount Kisco, N.Y.
Woodbrooke Settlement, Selly Oak, Birmingham.
Wrigley, Robert, Brampton, Cumberland.

Yale University Library, New Haven, Conn.
York Albert Library, Clifford Street, York.
York Preparative Meeting.

EXCHANGES.

East Anglian Notes and Queries—C. H. Evelyn White, F.S.A., The Rectory, Rampton, Cambridge.
Friends' Historical Society of Philadelphia—Allen C. Thomas, A.M., Haverford, Pa.
Pedigree Register—George F. T. Sherwood, 227, Strand, London, W.C.
Pennsylvania History Club—Albert Cook Myers, M.L., 1300 Locust Street, Philadelphia, Pa.
Pennsylvania Society—Barr Ferree, 218 Fulton Street, New York, N.Y.
Presbyterian Historical Society—Louis F. Benson, D.D., Witherspoon Building, Philadelphia, Pa.
Wesley Historical Society—Henry J. Foster, 4, Church Street, Southport.

1665. This is an Account of the first that was Buried in the Burieing Place att Cotterred as followeth

att A meetting in silence on the 13th day of the 12th month Called ffebuary 1665 att the house of John Harrison was the meetting & because A new Burieing Ground was Given vnto frinds to Burie theire dead in by John Exton he the said John Buried his sonn Petter Exton in the same Place being his owne ffrehold as followeth

Petter Exton sonn of John Exton & of Mary his wife was Buried in the Burieing Place att Cotterred vppon the 13th day of the 12th month 1665 Commonly Called febuary & for soe doeing was Apprehended by the Constable & order of James Willmott Esqr & Brought before thomas standley Esqr Two Called Justeses of the peace to Anser for that dayes worke & theire was Committed vnto the house of Correction in Bentingford to Remaine for fowerteen dayes & the men that was Committed for 14 dayes was

Richard North	John ffinch	ffrancis Exton
John Exton	Ralphe Charles	Samuell dunn
Lennard Peocoke	Simon Charles	William Joyse
Andrew Badery	Petter Whitt	Edward Bardolfe
Richard ffare		

Early Collumpton Friends.

To a Devonian, and one whose maternal kindred includes some Exeter Friends, all that pertains to their early history in his native county has especial interest. In "*The First Publishers of Truth*," p. 76, we read how there was brought to the Quarterly Meeting at Collumpton "ye 30th of 1st mo. 1721" "the best acct that ye Monthly Meeting of Exon can give in relation to ye first Public Friends that travelled in these parts," and that the same was "ordered to be sent by our Representatives to London." That this "best acct" was forwarded to London there can be no reasonable doubt; that such a document is not at Devonshire House is certain. Pending the coming of that day when it may possibly be forthcoming from an unsuspected quarter, let me put on record a few items concerning some of our early Collumpton Friends. These I was so fortunate as to find when looking for something else which I could not find. They are entered in a cultured hand in the "Collumpton Register" (no. 410), which, in 1837, was deposited with the Registration Commissioners; one of the certifying Commissioners to receive it being, very appropriately, none other than John Bowring, Exeter—Sir John Bowring, known to many as the author of the hymn, beginning "In the Cross of Christ I glory." The book contains entries of marriages 1664-1790; burials 1659-1806; and births 1652-1783.

Exactly where the Friends first met in the town is not known, but we get mention of the meeting in the obituary of Robert Ellicott, thus carefully recorded:—

> Robert Ellicott was convinct of truth about ye year 1654, suffered Imprisonment for not taking ye Oath of Allegiance till he was discharged by the King's Proclamation. After that gave up his house for ffriends to meet in several years in ye hottest time of Persecution of ye Conventicle Act, and suffered loss of his Goods for ye same; he was also imprison'd upon ye Act of one shilling per month. He died in the ffaith ye 29th day, 7mo., 1712, aged about 97 years, and was buried in ye new Burying place of ffriends at Cullumpton.

The "new Burying place" here alluded to was probably opened shortly after the middle of the seventeenth century; before that time we read of interments

of Collumpton Friends being made in "ye parish Burying place with out their Ceremony," and likewise at "ffriends' Burying place at Grindell."

Here are two of the earliest entries :—

1659. John s. Richard Old of Cullumpton and Mary his wife, died about 4th of ye fourth mo. 1659 : bur. in Cullumpton (aged about five years) in ye parish Burying place with out their Ceremony.

William Crompton, M.A., was then Vicar of the town. After having been ejected from the living in 1662, he preached for some years "in a dwelling house" in the town; he died in 1696. He was the first minister of the congregation, still vigorous and active, which worships in the old meeting-house on Pound Square.

1659. Richard, ye s. of above Richard & Mary Old, died 14th day, 7 mo. 1659, aged about 7, and was buried in ffriends' Burying place, at Grindell, in ye parish of Woodbery.

Next we come to the obituary of a young man, which one cannot read without thanking God for the testimony he gave to his faith :—

1661. Thomas Rhoades, of Bradninch Coop, who was one of ye first who received truth in yt place, and had been convinct of it about four or five years. He was an honest, faithfull young man, in his day, of an upright, Innocent conversation, who stood in ye cross, and bore a good Testimony for Truth therein ; and his life was a good savour unto ye world in his generation. Who for his obedience to ye commands of Christ, in refusing to take ye Oath of Allegiance suffered Imprisonment wth other ffriends ; and was much abused, otherwise att a certaine time by a Rude ffellow, yt met him in ye highway, (because he could not—in obedience to Truth—be conformable unto ye vaine custom of these times, refusing to give unto him salutations on ye way, as is common amongst people) ; who fell upon him with a way, and beat, and bruised him very much, saying yt if he would not speak, he would make him speak, which great abuse he received at ye time was adjudg'd to be somewhat ye occaçon of his Death. But he bore ye same abuse wth meekness, and Patience, and continued in a declining condiçon of Body, untill ye time of ye third month, 1661, aged about two and twenty years ; and was bury'd in ffriends Burying place at Grindell in ye ph. of Woodbury.

Then we have the entry of the death of old Giles Brice, one of the first to be buried in the new ground :—

1674. Giles Brice, of ye parish of Halberton, serge weaver, aged about 76 years, who had been convinct of truth, and made a profession of it about twenty years, and suffered imprisonment for ye same about three moneths, for refusing to take ye Oath of Alleagience, who laid down ye body, and dyed a faithfull ffriend ye 14th d. twelf mo. 1674; buryed in ffriends' burying place at Cullumpton ye 28th of ye same mo.

Many such as this entry might also be given, but it will suffice to quote the records of the lives of Thomas Fry, and Margery, his wife, as entered by some painstaking and competent scribe, who took delight in his clear penmanship :—

Margery, ye wife of Thomas Fry, ye elder of Collumpton was convinct of ye truth when a young woman, and walked a sober life, and Exemplary conversation therein till the time of her Death, manifesting her Love thereto, by her Readiness to Receive & Entertain ye Friends thereof, her Husband's House being (for many years together) the place where Publick Travelling Friends used to Lodge during their stay in that town. She died ye ninth day of ye Eighth mo. Anno 1710, after about a week's sickness, & was buried ye 19th day of ye same in ye new Burying place in Collumpton, aged about 68 years.

The husband did not long survive his loss :—

Thomas Fry of Collumpton, ye eldest of five of ye same name living in that place, was one that in the times of persecution suffered as well ye Imprisonment of his body, & the spoil of his goods for ye testimony of truth; died ye 23rd 1 mo. 1711/12, and was buried in ye new burying place in Collumpton, by his wife, whose death is recorded on ye last page, ye 28th of ye same, in ye 75th year of his age.

These extracts are evidence of the interesting matter there must have been in the missing account from this west country town.

Aberystwyth. GEORGE EYRE EVANS.

Obituary.

The death took place at Clifton, Bristol, on the 10th of Fifth Month last, of Anna Laetitia Waring, the well-known hymn-writer. A. L. Waring was born in 1823, daughter of Elijah and Deborah Waring, of South Wales. She left Friends for the Established Church in 1840. Six years later, she wrote her best-known hymn, "Father, I know that all my life is portioned out for me," a hymn which many a Quaker child has committed to memory. Her *Hymns and Meditations*, first published in 1850, has passed through sixteen editions.

Elijah Waring also wrote poetry. He became a Wesleyan Minister.

Friends and Pietists in Germany.

London 3d of ye mo Juny : 1693.[1]

All Dear and well Beloved freinds & Brethren who are now assembled out of severall provences, in and thorough Gods arm, and pouer! My Love and Life doth very tenderly salute you all, in the fellouship of Gods revealed truth, and in a fresh sense of our joynt Communion therin, the which we have with one another in our Lord Jesus Christ, praised & magnified be his name for ever.

Dear freinds, since it hath pleased the Lord to bring

[1] This letter was endorsed by Benjamin Bealing "N: Rust 3 4mo 1693"; also in another hand "This is to be Read," to which words are added by John Field "but no need to be Answ[r]d." The text is written in a clear, cultivated hand, the signature being different and probably autograph. The letter was filed away with other Y.M. documents of the same year.

The minutes of London Y.M. dated 7 4 mo. 1693 are as follows:—

"An Epistle from Nicholas Rust, dated London the 4 mo 1693 giving an Acco[t] of Dantzick ffriends that they have been Quiet a Year & ½ and still continues, thò but small, being but 2 or 3 and severall Dyed Under Persecution, and the Majestrates pretty kind. And that there are a People raised up in Germany from among the Lutherans called Pietests and by some called Quakers, and pretty much persecuted by the Duke of Saxony and by Priests &c. of sober Conversations. Severall ffriends books have been spread among them, but by the Duke of Brandinburgh ffavoured and Tollerated Many of the said People Studients and of the Gentry.

"An Epistle from Jacob Huggens dated Hamburough the 21th 2 mo 1693. To Nicholas Rust, That the Priests greatly exclaime and vilifye the Quakers from their Pulpitts and also Print books ags[t] them, That the Pietests Increase and a Doctor lately become one of them. see the Letter.

"And a Letter to Nicholas Rust from the same ffriend giving an Acco[t] That a great Stirr hath been made abo[t] a Taylor, that gave a book to a Maide, and also agreat Stirr occasioned against one of the Pietis Harbeus for writting a book Intituled the Wisdom of the Iust, & the Priests are earnest to have the said Harbeous Banished out of the Towne, But the Majestrates will not Gratifie them. And one of the studients writting a ffalse paper ags[t] ffriends to Gratifie the Priests and the People But the Majestrates Jmprisoned the said studient. See the Letter.

"And a Letter from Dantzick the 22th day of the 10 mo 92 from a Young Maiden one of the Pietis to Nicholas Rust signifyeing to N. R that she is moved to write to him and Jncites him and desires, that they may work together in the Living ffaith, and Jncourages to ffaithfullness in his Testimony and to deny selfe &c. see the Letter.

"And it's desired that the Letter of the Young Woman be Read in the Womens Meeting, and it's given unto W[m] Meade to give to his wife for that end and then Returne, As also the two Letters from Jacob Heggens w[ch] are likewise to be Returned to Theodor Eccleston to give Benj[a] Bealing to keep."

Unfortunately the letters referred to above, except that of Rüst, are not forthcoming. Perhaps they were never returned to the Chamber.

me again into this Countrey amongst you, so hath the Lord afforded me many sweett opportunitys, in which J have been many times with you refreshed in my inward man, and that in a Living sense of the presence of the Lord amongst you, by which your meettings are made very glorious, praised and magnified be his name for ever.

And My very Dear freinds, J find my selfe inclined to give you some small acc[t] of our Dantzick freinds,[2] who (as you do know) have for severall years suffered under many tryalls, Jt hath nou pleased the Lord to afford us rest and quiett for the Last year and halfe, and J have also receaved severall letters from thence, by which do understand that the magistrates carry themselves yet quietly to freinds, and they have their meettings peacable, and although our number is very small, being no more then two men & 2 women there, yet we are Contented, & given up in the will of our father, who hath raised us up there, he is mighty enough to increase us, in his own time, and in his own good pleasure, praises to be him for ever.

Our dear freinds there have dyed time after time, by the great persecution, and not Long ago J had advice that our dear freind Christian Puttell hath Laid doun the body, he hath suffered very much for his testimony for the truth, and is in Gods Love removed from us in a true sound sense thereof, feelling that it was the Lords pleasure to take him to himselfe, and so he hath Laid doun his head in rest, as also another woman freind much about the same time, J was willing to give this meetting this small hint in relation to us at Dantzick.

Dear freinds—J find my selfe also inclined, to Lay before this your meetting, hou that there is a people raised up in Germany, and severall other places, who call themselves Pietists,[3] but are by the world called Qwakers, and

[2] The sufferings of Friends in Dantzic lay heavy upon the heart of George Fox. Letters to them and about them may be read in his *Journal*. There are also references to the suffering condition of these Friends in epistles from Amsterdam, preserved in D.

[3] The following references to Pietists will be read with interest; the first is taken from the Minute Book of the Six Weeks Meeting under date 26. x. 1693, and the second from an ancient MS. book in D., entitled *Sundry Ancient Epistles* (p. 141) :—

"The Low Condiçon of the Pietests.

"Friends having under their Consideration the poor Condition of the People called Pietests now in England about 40. The ffriends under named are desired to draw up a few Lines to be Read in y[e] Publick

that because they pretend to have another principle and foundation, then they have, they come from amongst, viz: The Lutherans,—J have had pretty much conversation with some of them, and so far as J can discern, they are a people very tender in all their actions, and they have a great Love for our freinds, and would willingly have freinds books, a great number whereof, J have dispersed amongst them, Their conversation is very tender, in many things one with the truth but the outward

Meetings at the Conclusion thereof next ffirst day for a Collection towards their Relief, viz^{t} Geo. Whitehead and John Vaughton.

"And the ffriends that are ffree to Visit them & Set with them are W^{m} Meade, Theod^{r} Eccleston John Vaughton G^{t} Laity. or any others."

"A Collection for The Pietests by order of y^{e} six weeks meet^{g} the 26th 10 mo 1693.

"Dear ffriends and ffriendly People.

"The Lord in his tender mercy having made many ptakers of his goodness and of y^{r} Pretious faith that works by Love hath Jnclined our hearts in Christian Charity to Commiserate the Poor Condition of some tender people called Pieties (lately come from Germany to London abo^{t} fforty in number) who have in Measure seen the Emptiness of outward Ceremonies in Religion and a necessity of an Jnward waiting upon the Lord to feel the Assistance and Guidance of his Spirit some of whom have been Exposed to Great sufferings and being Strangers in this Land and Reduced to Straights and necessities.

"We thought meet thus to recommend their low Condition and Jntreat y^{e} Christian Charity of all such whose hearts the Lord shall open in Compassion towards them to Communicate at the Doors of our Meeting Houses this day for their Relief not doubting but all y^{t} are kind to Strangers and doe chearfully Communicate to the Relief and Refreshment of those in Necessity will meet with a Reward from the Lord to whom the Sacrafice of doing good and Communicating is well pleaseing and ought not by us to be forgotten.

"Coppyes hereof sent in the 10th month 1693 To the meetings of ffriends in and abo^{t} London.

"Collected at the severall Meet^{gs} as foll^{s}

	li.		li. s d
Bull and Mouth ..	20 : 00 : 00	Parke	03 : 11 : —
Gracech^{r} street ..	16 : 00 : 7½	Peel	05 : 16 : 07½
Devon^{r} House ..	15 : 6 : 6	Westm^{r}	
Ratcliff	11 : 0 : 00	Savoy & ..	07 : 11 : 05
Horselydown ..	06 : 17 : 00	Longacre	
	69 : 04 : 1½		16 : 19 : 00½
			69 : 4 : 01½
		Totall	86 : 03 : 2"

These minutes illustrate the benevolent spirit which seems inherent to Quakerism. They make it evident that collections at doors of Meeting Houses are no modern innovation, and also that Friends came to Meeting supplied with money (note the words "this day").

testimonys of the truth they are not as yet known amongst them—and because that they do separate themselves from the Lutherans, they are pretty much persecuted, especially under the Duke of Saxon Lunenberg in Pomerania, and now Lately in Hamb^r by the preists, ane acc^t wherof goeth along with this, the which was sent me from one of our freinds in Hamburgh.

Many of the s^d Pietists are Gentlemen, Preists, Students and other principall persons, The Duke of Brandenburg hath great numbers in his countrey, giving them freedome, and entertaining those who happen to be driven and baniskt out of other countreys, J did feell my selfe much inclined (for the truths sake) to Lay this before the Consideration of this meetting and the weighty freinds therof, if it should not be well, if that this people were once visited in Love by some of those freinds, who have a publick service for the truth, for my part gladly would J see it, if so that it pleased the Lord to move any therunto, the which J do recommend to the serious of this meetting—Here also you have a Letter writt to me by a young Gentlewoman, one of the above pietists, whom J have never seen, but her Love thereby is tenderly felt.

So My Dear freinds, being that J do yet want the English Language, have thought fitt to shou these feu Lines to your respective general meetting, and being inclined (if the Lord pleases) to return to my own home, so by these at this time do in tender Love take my Leave of you, and do desire that the same Love may be remembred to all our dear freinds, in all places, as you shall see meett.

And J do Praise & return thanks to my heavenly father, that he hath afforded me so good ane opportunity to meett with you in this manner, and to see your faces, in the Love of our God, in the which J take my Leaue of you all, in a fresh sense therof, heartily Longing, that the blessed work of truth may be more and more spread over the whole earth, and many may turn their faces towards Zion, with us to worship God the father, in his blessed spirit, and truth, and in his Love J do remain your Loving freind and Brother in my measure

in the blessed fellouship of the truth

NICOLAES RÜST.[4]

[4] Nicholas Rüst's name appears here and there on Quaker records. See Besse's *Sufferings*, ii. 432.

Thomas Salthouse to Leonard Fell, 1662.

bristoll the 26 day 11 month 1662

L ff

My deare and faithfull and eternally beloued brother in the nearest and dearest Relation it was noe smale Joy Refreshment and satisfaction to mee to Receiue a literall demonsteration of deare loue from a brother with whom J haue soe neare vnion and fellowship in the spirit and power of an endles life, thou mentions thy Jntention to trauell for the north where J hop this will finde thee for J was not in a Capasaty to prefix either time or place to meett thee in Regard that thine Came but last weeke to my hand when J was Coming to this City where J am Refreshed with the Reall presence of Many good friends from seuerall parts of the nation as also F H J S and dear A P who hath beine both sicke and in preson but now hee begins to mend and is alsoe Releaced from his bonds and meetings here are very large and presious and in most places at present and the lord Remembers the opresed and is making way for his people to pas peaceablly to theire purchesed posesion which hee hath prepared for the faithfull this day J gladly Receiued leters from dear M ff and bro : R but cannot at present writ to them yet deare bro : J shall desier thee to Remember my deare euerlasting loue to them both and to all my spirituall and naturall Relations in Fornis but espesially the famaly and meeting at swarthmore to whom J am vnited and Related and from whom J hop J shall neuer be seperated though my lot lights in the most Remot Corner of the land of our natifaty to laber and soiorne for a season J haue beine much in the Countis of Cornwall and Devon for one halfe yeare last past and the lords presence was with mee in the time of my pilgremage wherein the sight of a gospell minister would haue beine as an aple tree amonge the trees of the woode or as a lilly among many hedges of thorns howbeit J haue learned in all Conditions to be Content and J am Comforted and abundantly satisfied in this that the worke of the lord prospers and truth spreads and the knowledge of the Glory of our god ariseth in many and begins to Couer the earth as the waters Couers the sea, J should be glad if J might make it my busines to Come into the north to see my deare friends

but J see noe Clearnes as yet to vndertake such a Jurney for J haue beine but about 5 days about this City and J must now needs goe westward againe towards Somerset and dorset shire for now there seems to be an open dore and liberty to laber as freely as formerly J am in great hast at present yet could J not omit to manifest my loue to thee in afew lins at present by a friend of kendall who is now here at the faire and therefore deare bro: Receiue and accapt of this as a testimony of true loue from him that was and is and shall foreuer Remane dear lenoard thy Reall and fathfull friend and brother in the truth

THO SALTHOUSE.

Endorsed—ffor Lenord ffell at Swarthmore these to be left for Convayence with Thomas Willan in Kendall Jn Westmorland.

Another endorsement, made by John Abraham, grandson of Margaret Fell, reads: Thomas Salthouse his Letter to Leonard ffell Two Earley ffriends Jn y^e^ Ministrey.

Copied from the original in the possession of Anthony W. Wilson, of 20, Westcott Street, Hull, per E. Mitford Abraham, 28, ii. 1909.

1683. 5 Oct. Note of further conviction of persons present at a conventicle held at Flamsted End, in Chesthunt, containing the following additional names:—Liddy Thompson, Debbora Bowen, Jennet Bond, George Chapman, all of Waltham Abbey, co. Essex; Elizabeth Dry, widow, Priscilla Hart, William Webster of Enfield.

1683. Note of convictions of the following persons for being present at an unlawful conventicle in the house of Benjamin Andrew, gentleman, in the parish of Caddington:—Edward Chester, of Dunstable, Beds., the teacher; Benjamin Chester and his wife, of the same place; William Barber, of Luton, in the county of Bedford; John Elkins, of the same; Peter Croot, the younger, Thomas Crawley, the elder, Thomas Crawley, the younger, Thomas Winch, John Darman, all of Luton; George Leare, the elder, of Studhaux, in the county of Bedford; William Liberty and John Robinson, of Kensworth, in the county of Hertford, Henry Priour and John White, of Flamsted; Samuell Harris and his wife, Jonathan Kingsley, Thomas Marks, Thomas Osman, the elder, all of Caddinton; Nicholas Chalenor and his wife, George Blackstone, Thomas Liberty, of Harpenden; John Jackes, of Redburn, in the liberty of St. Albans; and Richard Jackes, of the same.[1]

[1] From the *Hertfordshire Sessions Rolls, 1581 to 1698.*

"Redemptioners."

The following extract from Albert Cook Myers's *Immigration of the Irish Quakers into Pennsylvania, 1682—1750* (p. 99), will explain the use of this term:—

It was a frequent occurrence for poor emigrants to sell themselves into temporary servitude, usually for a term of four years, in order to defray the cost of their transportation to Pennsylvania. On engaging passage the emigrants made an agreement or indenture with the ship-master that they were to be sold after their arrival, and were known on this account as indented servants or redemptioners. It is evident from certificates of removal and other manuscripts that many Friends, particularly those from Ireland, arrived in this manner. . . At the end of their service, if their behavior merited it, they received a suit of clothes, a set of tools of the occupation in which they were engaged, and frequently a sum of money, and those who had come over with first purchasers were allowed by Penn to take up fifty acres of land at a rent of one half-penny an acre per annum.

The working of this system is illustrated by the following extract from a letter written to Margaret Fell by Henry Fell, from Barbados in 1658 (preserved in **D.**, Swarthmore MSS. i. 72):—

. . . My loue to my Brother Thomas & y^e^ rest of my ffriends after y^e^ fflesh thou mayst remember & lett them know that J am well euery way J did mention in one of my fformer letters to thee, one Thomas Hatton (who is nephew to Gervase Benson) who was apprentice to a Barber in Kendall he went ouer in y^e^ same shipp with me, as a Serv^t^ to Serue 4 yeares here to whomsoeuer his m^r^ to whom he had entered himselfe serv^t^ to should sell him. Soe J vnderstandge that his master would sell him, J spoke to him to know what he would haue for him, knowinge that he might be servicable to some ffriends here, he tould me J should haue him cheaper then any, And the younge man desired to liue with a ffriend, soe when we came to y^e^ Jsland J spoke to Peter Evans (who is a faithfull ffriend) who was willinge to buy him, & soe gave 1600^li^ of sugar for him. Peter likes him well, & he will be seruicable to him. But J thought good to mention this againe, y^t^ his vncle may be acquainted with it, the fellow desired me to mention it if J writt into England. J desire to heare from his vncle to know his minde herein, if he will release him, or let him serue y^e^ tyme, which seruitude will be y^e^ lesse to be borne in regard he is with a ffriend. J would desire thee to let him know thus much, and remember my deare loue to him. . .

The dark side of the Indenture system may be seen in the life of Elizabeth Ashbridge (1713-1755); see *Quaker Grey*, by Albert C. Curtis, 1904.

The Nicholson Manuscripts.

In the library of Friends' books belonging to Liverpool Preparative Meeting there is a collection of twenty-five manuscript volumes, averaging from 250 to 300 foolscap pages each, known as the Nicholson MSS. The volumes contain no original MSS., but consist of copies of documents ranging in date from 1660 to 1840. The contents are extremely miscellaneous in character and vary greatly in interest and value.

There are hundreds of letters by writers who were in their day prominent members of the Society.

Biographical notices are frequent, generally brief, but a few of considerable length.

Testimonies to deceased ministers are very numerous from the earliest times of the Society, one issued by Hardshaw Monthly Meeting in 1661.

Epistles issued by Yearly, Quarterly, and Monthly Meetings are transcribed in full in large numbers both of early and later dates; also others from individuals addressed to Friends generally, or to some particular place or meeting, in some cases after religious visits had been made to them. Reports of Yearly and Quarterly Meetings visitation committees are also found.

Memorials, petitions, and congratulatory addresses to persons in authority and to legislatures are frequent.

The earlier volumes contain relations of remarkable incidents, sermons, visions and dreams.

There is information about the chief dissensions that have from time to time troubled the Society, from the Story-Wilkinson down to the Beaconite controversy.

A large proportion of the contents under the above headings relate to Friends in America.

Special interest for our Monthly Meeting attaches to records of former members of it, such as the Haydocks, Fothergills, Rathbones, Rouths, Robsons, Flounders, etc.

It is probably correct to say generally of the letters, biographical notices, and testimonies that they have not been printed or are now out of print.

Each of the twenty-five volumes has a list of contents at the end, and there is an index to the whole bound separately.

From a recent report on the Nicholson MSS. presented to Hardshaw West Monthly Meeting. Joseph Nicholson, the writer of the volumes, was a Friend of Liverpool; it is said that he spent most of his time at the Meeting House copying ancient Quaker documents. He died in 1842.

Ministers Travelling in the West.

Samuell Spavold[2]—Shop Keeper in faulk Stone, Kent Lodged at our house ye 12 of 7th Mo 1748—By Willm Bidwell at Cullampton—from that Town—he was directed to attend meetings as followeth Viz :

Wellington this day at 5 Evening.
Jlminster 3d Day Eve or 4th day.
Taunton 5th day Noon.
Milverton 6 day Evening.
Minehead 7th day for first day Me Meeting.
Bridgswatr 2d day.
Grinton 3 day or Sidcott :
Claram 4th day
Portishead 5th day.
Bristol 6th day.

At our house ye 28th of 12 Mo : 1749—Henry ffreeman[3] N.B. hee Sells ffiower of Mustard and Many other Things—Direct to Him—To Henry and Joseph ffreeman Confectioners on Margate Hill in the Burrow of Southwark—London.

At our house ye 30. of 4. Mo. 1751 Margreat Marsham—of Becles in Suffolk[4] and With her Eliz Morly of Bury in Suffolk.

At our house ye 28 : of 3d Mo. 1756, John Ransome[5] of North Walsham Conty of Norfolk—who if we want Correspondence at Norridge will acct that kind part to Introduce us.

And with him his Companion Edward Higginson[6] of good manchester in Huntington Shire.

[1] Extracts from a memorandum book in the possession of Fox Brothers & Co., Ltd., of Wellington, Somerset, written between the years 1750 and 1772 by members of the firm of Thomas Were and Sons, who then carried on the Wellington business, which subsequently came into the hands of Thomas Fox and his descendants. By the courtesy of Joseph Hoyland Fox, J.P.

[2] Samuel Spavold, of Hitchin, died 1795. He left Folkestone for Hitchin in 1750.

[3] See The Journal, v. 50.

[4] (c. 1708-1786) Daughter of Cave and Sarah Marsham, visited many parts of England between 1741 and 1763.

[5] (c. 1710-1762) " North Walsham, July 6. On Friday last died, after a short illness, Mr. John Ransome, of this town, an eminent Preacher among the People called Quakers, who adorned his profession by the practice of every Christian virtue."—Newscutting in D., dated 1762.

[6] Edward Higginson was usher at the school of John Kuweidt, at Wandsworth, when Voltaire visited it in 1724. In 1728, he removed into Cambridgeshire, where he was lost to our view until this note came to light. See *The Yorkshireman*, i. 167 ; *Voltaire in Hampstead*, 1903.

The 25th of 12 Mo 1756 was at our house John Storer[7] of Nottingham and his Companion Joseph Heath of Coventry.

N.B. John Storer and Robert Bakewell of Nottingham are partners In ye Wooll Stapleing Trade—and will buy or Sell for us at 5s p pack Comission—and a low Sort of woole with them is Took out and Sould in fleece at abt 12/- or 12/6 p Todd when our Common Cuntry price was 6 pence p pound—and Likewise very Superfine wt pinions are Sould with them—and Can be brott down ye Severn—by puting one board at Strat ford one ye Aven—if no better or Cheeper port Can be found.

They also say that John Adkins wooll Coomber at Warwick occasonally buyes & sells wooll &c.

1762 ye 9th of 9 Mo Sept from Exeter yearly Meeting at our house to our quarterly meeting—with Catherine payton[8] was Timothy Bevington[9]: In Worcester—hee proposed to send a portion of Phissick for ye Convilshon ffitts—and if I remembr right it was remarked that ye white part of peacocks Dung powered & given in Syrup of piony was also Good for sd Disorder.

About ye 20 : of ye 12th Mo Decr 1754 was at our house our Worthey and Esteemed friends—Samuel Hopwood[10]—Edmund Peckover[11] and John Alderson[12]—The Two Last designing for vissiting ffriends meetings between this and Lands End—(ffriend Hopwood Therefore advised as after—(viz.) from Exon &c.

Say ye 22d at Exon of a first day at that meeting being their Mothe day Morn.

3 Miles Third day—at Topsham metting, being the	24 day mo.
3 do. back to Exon 4th & 5th day being Quarterly Meeting	25 & 26
12 to Bovey Sixth day (at Sara Splatts - -	27
24 to Holberton Seventh day (at James Hingstons - -	28
10 to Plymouth first day - - - -	ye 29
10 to over the passage and then to Germans 2d day to have a meeting 3d day at 10 - - -	30 & 31
6 two Looe third day ye same evening from thence -	ye 1 mo
6 to Liscard and appoint a meeting there to beginn at 12.	4th day ye 1 mo
14 to Wade Bridge ye 5th day - - - -	2
8 to Port ISaac - - - - -	3
8 Back to Edward ffox's - - - -	4
10 first day Monthly meeting at Dennis - - -	5
5 from Dennis Meeting to Austill—There Quarter Meeting is 3d & 4 day	6. 7. 8

[7] (1725-1795) Travelled extensively. He was in America in 1759 and 1786.

[8] Catherine Payton, aft. Phillips (d. 1794). See THE JOURNAL, ii. 94.

[9] (c. 1727-1802)

[10] (1674-1760) See THE JOURNAL, i. 95, 107, iv. 21.

[11] (1695-1767) See THE JOURNAL, i. 95-109, iv. 17-23.

[12] (c. 1721-1764) John Alderson, of Ravenstonedale, Westmorland, where he followed the occupation of a shepherd. See *Picty Promoted*.

20 to Penrin 5 day to have a meeting 6th day - -	9. 10
20th to pensance—7th day - - - -	11
10 first day to Lands End - - - -	12
10th Same Evening back to pensance - - -	
3 Second Day to Markett Jew or Merry Zion - -	13
20 Back to Penrin a 3d day - - -	14
2 to falmouth meeting—a—fourth day - - -	15
6 to Key meeting a fifth day - - -	16
23 to Parr a Sixth day - - - -	17
8 to Looe. ye 7th day - - - -	18
and if Looe Meeting is past down words then have a Meetg. -	19
12 ffrom Looe Back to Plymouth - - -	

George Fox to Justice Fleming, 1663.

An ancient, tattered manuscript, belonging to Anthony W. Wilson, of Hull, containing a copy of Fox's letter to Fleming from Lancaster Castle in 1663, has recently been on loan at Devonshire House.

The principal portion of this letter has been printed in *The Journal of George Fox*.[1] The MS. is signed L. M., and there is the following "postcript":—

And also Wm Grave to whom thou hast ꝑtented much love and friendship and whom thou hast cast into prison; and what thou would do for him; who came hither to ye my good service of ye Countrey and when he came hither his service ffre would not be taken upon wch the oath was tended to him as a snare and such was kept in prison untill ye sessions.

[Here follow three lines of cypher, of the same kind as that found elsewhere in Quaker MSS.]

And when the oath was tendred to him agn then thou never opend thy mouth as for his good though thou knew him to bee thy neighbour and the cause of his first Commitment and so in a tim of need thou manyfested thy love.

[Then follow ten lines of cypher.]

And so thou maist remember what thou saidst to his wife being a Justice both of Lancashire westmrland and Cumberland, so now thou maist see what is thy word on his behalfe as knowing before hee could not swear.

This interesting old document is endorsed, in Fox's writing, as follows:—

jvstes flimen westmarland this filmon did presen one to death 1663 & flinnen his wife died & one of her childern & shee laft 14 mouther les childern a sad ivdgment vpon an old percuter.

[1] Bicent. Ed., ii. 30.

Officers for the Year 1910-11.

President:
ALFRED NEAVE BRAYSHAW, B.A., LL.B.

Past Presidents:
1903-4. THOMAS HODGKIN, D.C.L., Litt.D.
1904-5. JOHN STEPHENSON ROWNTREE, J.P.
1905-6. WILLIAM CHARLES BRAITHWAITE, B.A., LL.B.
1906-7. FRANCIS C. CLAYTON, J.P.
1907-8. GEORGE VAUX.
1908-9. JOSEPH JOSHUA GREEN.
1909-10. FREDERICK G. CASH.

Vice-Presidents:
AMELIA MOTT GUMMERE.

Treasurer:
GEORGE BENINGTON.

Secretaries:
ISAAC SHARP, B.A. NORMAN PENNEY, F.S.A., F.R.Hist.S.

Editor of "The Journal":
NORMAN PENNEY, F.S.A., F.R.Hist.S.

Executive Committee:
JOHN DYMOND CROSFIELD.
JOSEPH J. GREEN.
J. ERNEST GRUBB.
THOMAS EDMUND HARVEY, M.A., M.P.
THOMAS HODGKIN, D.C.L., Litt.D.
JOHN MORLAND, J.P.
CHARLOTTE FELL SMITH.
J. PIM STRANGMAN.
ALFRED KEMP BROWN, M.A.
CHARLES J. HOLDSWORTH, J.P.

Ex-officio:
ROBERT ALFRED PENNEY (Clerk of Meeting for Sufferings).
ANNA L. LITTLEBOY (Clerk of Library and Printing Committee).
ISAAC SHARP, B.A. (Recording Clerk).
NORMAN PENNEY, F.S.A., F.R.Hist.S. (Librarian).

Consultative:
GEORGE VAUX, 1715 Arch Street, Philadelphia, Pa.
ALLEN C. THOMAS, A.M., Haverford College, Pa.
ALBERT COOK MYERS, M.L., Moylan, Pa.
RUFUS M. JONES, A.M., D.Litt., Haverford College, Pa.
WILLIAM L. PEARSON, Ph.D., Friends' University, Wichita, Kan.

FRIENDS' HISTORICAL SOCIETY.

Income and Expenditure Account for Year ending 31st of Twelfth Month, 1909.

INCOME.	£	s.	d.
Balance in hand	41	11	0
Annual Subscriptions	107	1	3
Sundry Sales	26	9	1
Contributions towards Supplement vii. "Thomas Pole, M.D."	3	7	10
Contribution towards Supplement viii. "State Papers."	7	7	2
Donation		10	0
Interest on Deposit	1	5	5
	£187	11	9

EXPENDITURE.	£	s.	d.
Cost of Printing *Journal*, vol. vi. ..	111	4	6
Cost on account of Supplement viii. "State Papers"	1	9	0
Postage, Stationery, Advertising and Sundries	23	18	3
Balance in hand	51	0	0
	£187	11	9

Signed, GEORGE BENINGTON,

Treasurer.

6th of Fifth Month, 1910.

Vol. VII. No. 4. Twelfth Month (December), 1910.

THE JOURNAL
OF THE
FRIENDS' HISTORICAL SOCIETY.

Contents.

	PAGE
Notices	149
Notes and Queries :—	
"Extracts from State Papers"	150
Friends and the Castle of Chambord. Illustrated	151
A Visit to Chambord in 1910. By *Albert G. Linney*	151
George Fox to Friends in Ireland, 1685	181
Testimony to Grace Chamber, Deceased, 1763	182
"The Record Book of Friends of the Monethly Meeting att Urie" II.	184
Notes on the American Descendants of John Reckless, of Nottingham. By *James Emlen*	191
Thwarted Marriage Proposals	194
Dr. Fothergill's Prescription for Tender Eyes	194
Friends in Current Literature. By *Norman Penney, F.S.A.*	195
Obituary—John Handley	200
Index to Volume vii.	201

D=The Reference Library of London Yearly Meeting, Devonshire House, 12, Bishopsgate Without, London, E.C.

F.P.T.="*The First Publishers of Truth*," published by the Friends' Historical Society.

Notices.

Sufficient material is on hand for another Supplement —"Extracts from State Papers." The Supplement will probably appear about the date of next Yearly Meeting.

All communications respecting the Historical Society or its *Journal* should be sent to Norman Penney, F.S.A., Devonshire House, Bishopsgate, London, E.C.

Notes and Queries.

EXTRACTS FROM STATE PAPERS, FIRST SERIES.—The publication of these Extracts in Journal Supplement No. 8 lays students of Quaker History under a deep obligation to the transcriber, Charlotte Fell Smith, and the editor, Norman Penney. The object of the present note is to determine the date of three documents, which seem to have been wrongly placed in the Calendar, and are in consequence printed in wrong order in the Extracts.

The first two are the Northamptonshire and Dorsetshire papers referring to Justices of the Peace, etc., printed pp. 6-13. These belong not to December 1655 and October 1656, but to the year 1659. The following criteria determine the date of the Northants document: (1) The three Friends fit to rule for God are all stated to have owned truth four years ago. We have no reason for supposing that there were Friends in Northants in 1651, and the reference is to the beginning of 1655. The letters printed in THE JOURNAL, vol. i., pp. 39-43, show the situation at this time. (2) The paper refers to one Knightley, who sat "in this last Parliament." Sir Richard Knightley, the gentleman referred to, sat in Richard's Parliament, which must therefore have been dissolved. This gives us a date for the paper after April 22nd, 1659. (3) The references to Butler, the persecuting Major-General, are inconsistent with his being Major-General at the date of the paper, as would be the case if December 1655 is correct. (4) Francis Harvey (p. 9) is said to have fined certain Friends "last Easter Session." The same case is reported in "Besse," i. 531, with date 13th April, 1659.

The Dorsetshire paper must be dated about the same time, as may indeed be inferred from the note at bottom of p. 10. The stoning of Friends at Sherborne belongs to September 1658, see "Besse," i. 167. The flogging of a woman Friend by Edward Chicke is no doubt the case in December 1657, given in *F.P.T.* 87.

The third paper misplaced is the important Draft Letter to Justices, given at pp. 33, 34. The paper at p. 31 relating to cases in Devon and Suffolk seems an insufficient ground for a general letter from the Council to Justices of the Peace, whereas the general list of Prisoners supplied in September 1658 (p. 37) and the replies received from the Gaolers of the Prisons where Friends lay furnished materials for an important Report, printed pp. 89-91, which, after dealing with some of the cases, refers to imprisonment due to refusal to find sureties, disturbance of ministers or contempt of court, and recommends that a letter be sent to Justices, "according to the draft herewith presented." This draft is, I have no doubt, the one printed at pp. 33, 34, which deals with just these kinds of cases.—WILLIAM C. BRAITHWAITE.

THE CASTLE OF CHAMBORD, FRANCE. (*See page 151.*)

Friends and the Castle of Chambord.

As promised in the last issue, we present our readers with the documents, drawn from the public archives at Blois, relating to the proposals made by certain Friends to establish schools of industry in the Castle of Chambord.

It is curious that a careful search among official records at Devonshire House has not revealed any mention of this philanthropic project, although it appears from the documents themselves that some official sanction had been given.

Edmond Jaulmes in his *Les Quakers Francais*, printed at Nîmes, 1898, writes:

> Une Société de Quakers anglais s'était proposée, en 1791, d'acquérir le domaine de Chambord pour y établir des manufactures qui, dans ces contrées, auraient vivifié l'industrie et répandu l'aisance. La guerre survenue entre les deux nations fit échouer ce projet.

The following is an extract from a letter (in D.) from Louis Majolier, dated Congénies, 1793, addressed to Adey Bellamy, of High Wycombe, Bucks:

> J'avois été informé du voyage de notre ami J^n^ Marsillac et sa femme en Angleterre, et je pense que tu l'es de ses bonnes intentions touchant l'établissement d'une école près de Blois. J'ai eu le plaisir de recevoir plusieurs Lettres de notre digne ami Robert Grubb lorsqu'il était dernièrement à Paris pour ce Sujet, dans sa dernière il nous fait espérer de revenir en france dans le troisième mois prochain pour le même objet; mais je crains beaucoup que les circonstances actuelles, la Guerre de L'Angleterre avec la france, mette un grand obstacle à cet établissement utile; je crains aussi qu'elle empêchera notre correspondance; mais que ces inconvéniences sont peu de choses en comparaison de tous les Malheurs et des désastres de la Guerre!

A Visit to Chambord in 1910.

The numerous lovely chateaux of Touraine attract visitors not only from all parts of France but many English tourists also; while the crowds of Americans who "do" the country, obtain at any rate an express speed impression of Azay or Amboise or Chambord. To my thinking the castle of Chambord, "the Versailles of

Touraine," can hardly be described as beautiful, though it is certainly one of the most extraordinary of the chateaux of the Loire. Moreover, it has a singular interest for members of the Society of Friends inasmuch as definite attempts were put forward by certain Quakers to secure possession of the castle and the large estates attached thereto in order that a combined school and industrial establishment under their control might be set up in the heart of France.

A chance mention of this project I found in Mr. Henry James's "Little Tour in France," and when the result of calling the attention of the Editor of the "Journal of the Friends' Historical Society" to this fact brought forth the pile of official documents bearing upon the scheme, I felt unusual interest in my visit to Chambord. Having, then, been able to go to the place this summer, I have thought that a brief account of this historic chateau, thus connected with our religious denomination, might suitably appear in THE JOURNAL.

The castle of Chambord lies some dozen miles from Blois, to the south of the Loire; it cannot be reached by railway, but the flat country makes it easy for the cyclist to accomplish the journey from Blois, whence there are daily services by carriage in the summer time, and there are also automobile trips arranged from Paris to the chateaux of Touraine, including Chambord. Writing of the drive thither, Henry James says: "On the way to Chambord, you enter the flat and sandy Sologne. The wide horizon opens out like a great *potager*, without interruption, without an eminence, with here and there a long low stretch of wood. There is an absence of hedges, fences, signs of property; everything is absorbed in the general flatness."

When we cycled thither, as soon as we had left the road by the Loire and struck through the fields, we could not fail to remark the absolute dulness of the country-side; it is not easy to see what were the reasons which persuaded Francis I. to expend much wealth in constructing this immense palace on the site of the former hunting lodge of the Counts of Blois. But there, in the 1520's, the royal architects set to work, and it is said that two

thousand men were continually employed upon it for years, though it was left to later kings to go on with the work. Except for a cleared portion around the building, woods pierced by roads stretch in all directions. The first impression on the mind is that of the colossal size of the place and the simply bewildering array of spires, turrets, cones and minarets. Baedeker describes it as "one of the finest palaces of the Renaissance in existence, and as an edifice it is perhaps unique."

There are six round towers of great size, a profusion of dormer windows, but the building has an air of desertion and unkemptness which chills the visitor. Prominent to the eye are two massive central towers, above and behind which rise the spires and turrets, with yet other towers at either end; a terrace passes all along the front, stretching down to rough grass-land with a sort of moat joining a stream at no great distance. So fantastic does the building appear that one is inclined to agree with a local historian who says: "It is probably because Chambord could resemble no other building that the king wished to make a residence extraordinarily and insanely sumptuous."

It was Francis I. who was the founder of this gigantic castle, of which he was extremely fond. Under Louis XIV. Molière gave here the first representation of his "Bourgeois Gentilhomme"; it was the residence of the King of Poland from 1725 to 1733, and was soon afterwards given by Louis XV. to one of his generals. Then came the Revolution, with the subsequent dispersion of royal domains: this was the moment when the idea of certain Friends to acquire the property took shape. It did not, however, enter their hands, and the castle bade fair to become a ruin till Napoleon I. made it into a barrack for the occupation of one of his legions. Plundered by the revolutionaries of 1792, the furniture sold or carried off, the woodland devastated, Chambord fell upon evil days indeed until, after it had passed through the hands of Marshal Berthier, who received it from Napoleon, it was at length purchased by national subscription and presented to the Duke of Bordeaux at a cost of a million and a half of francs. The Duke also bore the title of Count of Chambord, and he handed over

the property to his two nephews, who, holding themselves aloof from French politics, have done what they could to keep in some degree of repair this "flower of the Renaissance, the jewel of the Sologne."

But the hugeness of the structure is so overwhelming (there are four hundred and forty rooms, and stabling for over a thousand horses) that one can well believe the statement that the repairs to the roof alone absorb many thousands of francs per annum. Certain it is that Chambord is no longer a residence, and we noticed that many of the windows were without glass and were boarded up.

The grounds, too, have a somewhat forlorn appearance, and, though a good many visitors come to see the place, the caretakers seemed far more desirous of submitting sightseers to a fleecing process over post-cards and guide-books than in showing the interior of the castle. Frankly, the inspection of the interior is disappointing; many rooms are quite bare and undecorated.

The immense park, shut in by a wall twenty miles in length, is mainly filled by woodland and undergrowth, with roads running clear across, and forest paths really romantic in appearance.

Being aware of the attempt of Jean Marsillac and Robert Grubb to gain the estate for the Quaker enterprise in philanthropy, I tried to imagine Chambord under the conditions they planned; no satisfactory picture evolved itself, for the very magnitude and grotesque immensity of the place seemed out of harmony with the educational and industrial measures they planned to execute. One might reasonably expect to see bewigged and powdered gentlemen of a bygone day walking along the terrace; more likely, so I mused, to see some magician or geni arise out of the ground and point to the vast pile as the creation of an all-potent wand at the bidding of a prince.

Then, in the end, I realized the truth—the castle of Chambord is, to-day, no more than a wonderful white elephant.

ALBERT G. LINNEY.

Ackworth, Yorkshire.

I.

The first document[1] recites the proceedings of the General Assembly of the Administrators of the Department of Loir-et-Cher, held on Sunday, 23rd December, 1792 (first year of the Republic), including letters from the Minister of the Interior and Bishop Grégoire.[2]

ASSEMBLEE GENERAL DE L'ADMINISTRATION DU DEPARTEMENT DE LOIR-ET-CHER.

Séance du dimanche vingt-trois décembre mil sept cent quatre-vingt douze 1ere de la République.

Trois heures après midi.

Les citoyens, Président, Administrateurs, et membres du conseil réunis, la Séance ouverte.

Deux citoyens annoncés et introduits ont présenté à l'Assemblée deux lettres : l'une du ministre de l'Intérieur du dix Décembre présent mois, l'autre du citoyen Grégoire évêque de ce Département dont les teneurs suivent.

Paris le 10 décembre, 1792,
L'an 1er de la République.

Le Ministre de l'Intérieur aux administrateurs du Département de Loir-et-Cher.

Je vous adresse Deux citoyens susceptibles d'être utiles à la République et à l'humanité avec ces deux titres, ils ne peuvent manquer d'être accueillis de vous.

L'un est Jean Marcillac[3] français et médecin, dont

[1] A translation of the following documents, kindly prepared by Annie Harwood Holmden, has been filed in D.

[2] Grégoire knew something of Friends. He is mentioned in Friends' writings of this period.

[3] Of Jean Marsillac (or, to give him his full name, Jean de Marsillac le Cointe), a contributor to the Philadelphia *Friend* of 1830, says :—" He was a young man of noble birth and large fortune, who had been educated for the army, and was promoted, whilst still a youth, to the rank of captain in a regiment of horse." He first heard of Friends from a French nobleman who had lived in America. After reading Barclay's *Apology* Marsillac became convinced of the unlawfulness of war, and left the army in 1778 determined " to change his condition of destroyer, to that of a preserver of mankind," and accordingly entered upon the study of medicine. He visited groups of Friends in Germany, and was the means of a revival at Congénies, from which place he brought an Epistle to London

la vie a été consacré à l'étude et aux voyages propres à donner à un homme avide d'être utile à ses semblables les connaissances analogues à ses vues.

L'autre est Robert Grubb,[4] Irlandais d'origine et faisant partie d'une classe d'hommes renommés par la simplicité de leurs mœurs et connus en Angleterre sous le nom de Quakers.

Leur but est d'établir des maisons d'industrie qui procureraient gratuitement aux enfants de nos concitoyens peu fortunés, une éducation morale et civique, et des métiers utiles à eux-mêmes et à l'Etat.

Ces deux hommes sont versés dans la connaissance des arts. Le citoyen Grubb réunit à beaucoup d'autres celle de la fabrique des belles toiles d' Irlande. Certaines considérations leur font désirer de commencer leur établissement dans votre Département.

Y.M. He also acted as Friends' deputy in presenting a memorial to the first National Assembly of France.

For political reasons he was obliged to leave France, and for some years made his home in America, where he was well received by Friends, but on returning to France in 1806, "He threw off at the same time the garb and the profession of a Friend . . . but there is no reason to suspect the sincerity of his first convincement." So wrote a contemporary writer.

Robert and Sarah Grubb, during their religious visit to the continent in 1788, were brought into contact with Marsillac, and there is frequent mention of him in John Grubb's Diary kept during Y.M., 1789, where he is described as "a suitable agreeable man, but speaks very bad English" (*British Friend*, 1904). Under Robert Grubb's will, dated 1797, Jean Marsillac was to receive one hundred guineas.

Marsillac wrote a life of William Penn.

[4] Robert Grubb, of Clonmel, Ireland (1743-1797), married Sarah Tuke, of York, in 1782. They had no children. Sarah Grubb died a short time only before the date of these documents.

Robert Grubb and his wife opened a boarding school at Clonmel about 1788, for the religious care and education of girls; R. G., by his will dated 1797 (copy in D.), not only endows this school, but appoints and provides for future mistresses. His interest in education generally is evinced by bequests to Munster Provincial School, Ackworth, "forty yards square for the use of the Education of poor children [Ireland] to be let or built upon, one hundred guineas to the school for the education of Friends' children 22 miles from Philadelphia, one hundred guineas to the Institution for educating and improving the Indian natives of America." Robert Grubb's interest in Friends' work in France is evident from the occurrence of his name in letters of the period connected with the raising of funds for building a Meeting House and School at Congénies.

(From information kindly supplied by J. Ernest Grubb, of Carrick-on-Suir, Ireland.)

En conséquence, je crois servir la République, en vous demandant pour eux et pour leurs efforts, la protection qu'une administration patriote et éclairée doit à des hommes qui ne demandent pour récompense de leurs travaux, que la satisfaction de devenir utiles à leurs contemporains.

Je vous prie de leur procurer les moyens de visiter tous les biens nationaux en maisons, terres ou prairies qui sont à vendre soit à Blois, soit aux environs, comme aussi d'acquérir les connaissances locales qui peuvent se rapporter à l'établissement qu'ils se proposent de former.

Vous reconnaîtrez aisément, administrateurs, qu'il est de l'intérêt national de seconder les généreux efforts du désintéressement et de la vertu. En conséquence vous ne vous refuserez pas à donner des lettres de recommandation aux citoyens Marsillac et Grubb pour les corps administratifs et municipalités de votre ressort auxquels ils prévoieraient avoir quelques demandes à présenter.

(Signée) ROLLAND.

Lettre de M. Grégoire.

Paris le 3 décembre, 1792.

Chers Concitoyens.

Au moment de monter en voiture pour aller dans le Département du Mont Blanc je vous adresse quelques mots dont voici l'objet :

Des Quakers d'Angleterre ont formé le projet d'établir une manufacture qui serait en même temps une maison d'éducation aux environs de Blois ; j'en parlai au Directoire de Département qui s'empressa d'y applaudir. Je vous avoue que j'ai toujours mis le plus grand intérêt à cet établissement en pensant que l'activité et l'industrie des Quakers serait un exemple puissant pour stimuler l'inertie dans un pays où elle n'est malheureusement que trop commune. Le Ministre Rolland à qui j'en ai parlé m'a promis de faire tout ce qu'il pourrait pour le succès de cette entreprise et de demander à la Convention l'autorisation nécessaire pour le surplus ; pendant mon absence doit arriver à Paris un député anglais pour cet objet ; il se propose d'aller à Blois avec un de ses frères de Paris, pour prendre des renseignements sur le local etc.

Je vous prie, chers concitoyens, d'accueillir ces bons quakers avec la bienveillance dont sont doués les vrais magistrats du peuple; le motif qui anime ces braves gens, l'heureuse influence que promet aux mœurs et à l'industrie leur établissement sur les rives de la Loire sont des considérations puissantes pour mériter tout votre appui.

Agréez mes salutations cordiales.

(Signée) GRÉGOIRE, évêque, député.

. Lecture faite de ces deux lettres, le Président, après avoir consulté l'assemblée, leur a répondu que l'administration de Loir-et-Cher voyait avec la plus grande satisfaction des hommes amis de l'humanité et du travail désirer se fixer dans ce département et qu'elle ne négligera aucuns moyens qui sont à sa disposition pour favoriser l'établissement qu'ils veulent y faire.

Le citoyen Baudry l'un des membres du conseil connaissant parfaitement les différents bâtiments nationaux susceptibles de recevoir un établissement considérable a offert de conduire dans les différentes maisons nationales les citoyens Marsillac et Grubb pour les leur faire connaître. Les offres du citoyen Baudry ont été acceptées, et le conseil l'a invité à s'acquitter de cette mission.

BARDON, président (signé).
AMOIT, secrétaire (signé).

II.

Then follows a report of the next sitting of the General Assembly, Monday, 7th January, 1793, at which a letter was read from Jean de Marsillac and Robert Grubb, enclosing a full statement of proposed scheme for the Institutions. It was decided that a copy of the letter and scheme should be sent to the Administrators of the Department and to the Council General of the District, also that other copies of the same should be sent to the six districts concerned, inviting their opinion thereon. It was further resolved that a reply should be sent to the Quakers, and a copy of the Deliberations to the Minister of the Interior.

ASSEMBLEE GENERALE DE L'ADMINISTRATION DU DEPARTEMENT DE LOIR-ET-CHER.

Séance du lundi sept janvier mil sept cent quatre-vingt-treize, 2e de la République.

Cinq heures du soir.

Les citoyens, Président, Administrateurs et membres du conseil réunis : la Séance ouverte.

Il a été fait lecture d'une lettre des citoyens Robert Grubb et Jean Marsillac, Quakers, par laquelle ils témoignent à l'assemblée leur reconnaissance de l'accueil fraternel qui leur a été fait par le Conseil, et font part du projet qu'ils ont d'établir à Chambord des écoles d'industrie morale, et des établissements d'agriculture, arts et commerce.

Après la lecture de ladite lettre et du projet d'établissement, un membre a demandé que le Conseil fût rassemblé pour conférer sur l'établissement projeté.

Un autre appuyant la motion a demandé que copie de la lettre des Quakers et leur projet d'établissement fussent envoyés aux administrateurs du Département et aux membres du Conseil général du District.

Oüi le Procureur général syndic.

Le Conseil arrête : que copie de la lettre et le projet d'établissement adressé au Département seront envoyés aux Districts pour donner leur avis sur le projet proposé, dans le délai de quinzaine au plus tard, et que les Administrateurs du Département seront invités de se rassembler pour donner leur avis définitif d'après ceux des Conseils généraux de district.

Arrêté en outre qu'il sera fait réponse aux Quakers et la délibération envoyée au Ministre de l'Intérieur.

Paris le 4 1er mois 1793, 2d Rep. fse.

Jn Marcillac et Robert Grubb Negt Membres de la Société des amis aux Membres du Conseil du Département de Loir-et-Cher Salut.

Respectables Administrateurs.

Sensibles à l'accueil fraternel que nous avons reçu de vous, nos cœurs ont senti le devoir de vous en témoigner notre vive reconnaissance en soumettant à vos lumières

les offres que nous désirons présenter à la Convention Nationale et à vous ; agrées en la première communication, nous désirons mériter votre bienveillance, savoir si vous les trouvez équitables et qu'ils puissent vous offrir un témoignage de l'estime et l'affection respectueuse de vos amis.

ROB. GRUBB (Signé).
JEAN MARCILLAC (Signé).
rue des Frondeurs S[t] Honoré
Hotel Montpensier, Paris.

Projet d'offres par des membres de la Société des amis pour former à Chambord des Ecoles d'industrie morale et des Etablissements d'agriculture, arts et commerce.

Plusieurs membres de la Société des amis (Quakers) offrent à la Nation française Douze cent mille livres[5] pour le Parc et les Bâtiments de Chambord aux conditions suivantes :

1° de payer la somme de trois cent mille livres en prenant possession des objets, cent mille francs un an après cette époque ; cent mille livres deux ans après la prise de possession et cent mille francs la troisième année.

2° d'habiller loger nourrir soigner cent cinquante enfants en les y recevant depuis l'âge de huit ans jusqu'à dix, les instruire dans la morale, la lecture, l'écriture, le calcul, et les travaux relatifs à l'agriculture aux arts ou au commerce jusqu'à quinze ans révolus ; à cette époque les enfants seront libres de retourner chez leurs parents ou de commencer un apprentissage dans nos maisons soit art manuel soit commerce, et de même la Société de les accepter ou les refuser à la même époque.

3° Sur les 150 enfants, cent vingt seront choisis dans le Département de Loir-et-Cher sur la présentation du conseil du Département, et trente à la volonté des amis parmi des enfants nés en France, et tous sans payer aucune pension particulière.

[5] The value of the French livre at this time was 0 fr. 99 centimes, hence the total sum offered, 600,000 livres, would equal 594,000 francs, or, say, 23,700 pounds sterling. But the value of money at the close of the eighteenth century was much more than its present value. (Information from M. Alligret, of Limoges.)

4° les enfants qui entreront en apprentissage soit dans un art soit dans le commerce apprendront leurs états jusqu'à l'âge de vingt-et-un ans révolus. A cette époque ils seront libres de se retirer où ils voudront ou de s'établir parmi nous et nous aurons également la liberté de les agréer ou de les refuser.

5° Ceux qui voudront se rétirer recevront à l'époque de leur mariage ou à vingt-et-un ans accomplis, cinq cent livres comptant à la caisse de la Société des Amis.

6° Ceux qui fixeront leur établissement parmi nous recevront à leur mariage ou à vingt cinq ans accomplis la même somme de cinq cent livres et en outre la jouissance d'une maison cour ou jardin, convenables à leur état sans payer aucune rente pendant dix ans ; et dans tous les tems ils auront la liberté de s'établir partout où ils voudront.

7° Tous ceux qui déclareront solennellement reconnaître et suivre depuis plus d'un an les principes de la Société des amis (Vulgairement appelés Quakers) et qui seront reconnus tels par la Société des Amis résidant en France seront exempts de tout service militaire, dispensés de tout serment judiciaire sans néanmoins qu'il en résulte pour eux aucune dispense de concourir à la prospérité générale par la juste proportion des contributions publiques déterminées par la nation.

8° Dans tous les cas où des enfants avant l'âge de quinze ans révolus seraient enclins à des crimes ou des vices réitérés que nous ne pourrions réprimer, nous serons libres en tout temps de les exclure de l'Institution donnant au Directoire du Département avis de leur exclusion huit jours avant leur sortie pour les faire remplacer par un nombre égal de nouveaux sujets.

9° Aussitôt qu'un ou plusieurs enfants entreront en apprentissage à 15 ans révolus, nous en donnerons avis au Département pour les faire remplacer par un nombre égal d'enfants, et compléter continuellement aux Ecoles le nombre de cent cinquante élèves instruits sans aucune dépense pour leurs familles.

10° Tous ces avantages d'éducation morale et physique habituellement, nourriture, travaux, métiers, arts ou Etudes relatives au commerce 500ll de dot, et jouissance de nos maisons pendant dix ans sans aucun

frais pour cent cinquante enfants renouvelés et portés continuellement au complet &c. &c. &c. Nous estimons valoir bien au delà de la somme de six cent mille livres ; En raison des obligations ci-dessus nous sollicitons la Convention Nationale de France d'agréer la Déduction de cette somme sur le prix capital auquel Chambord pourra être porté aux enchères du Département de Loir-et-Cher.

11° Dans le cas où nous ou nos successeurs négligerons dans aucun temps d'accomplir fidèlement les engagements ci dessus et que le Conseil du Département nous aura communiqué ses plaintes, si dans l'espace d'un an les conditions énoncées ne sont pas remplies dans leur entier le gouvernement français aura le droit de réclamer en totalité le second paiement de six cent mille livres en trois paiements égaux de deux cent mille francs chacun par une année, et l'Institution n'en sera pas moins obligée de continuer jusques à quinze ans l'éducation des enfants qui s'y trouveraient placés et en outre de payer à tous ceux qui auront travaillé au delà de l'âge de quinze ans leur portion totale de cinq cents livres.

12° Les amis qui ont visité le parc et les bâtiments de Chambord offrent également de recevoir trois cents enfants des autres bons citoyens et de les faire participer à tous les avantages moraux et physiques des arts, commerce, nourriture Le . . . moyennant la modique somme de deux cents[11] par an qu'ils espèrent ne pas augmenter mais cette seconde classe d'enfants ne recevra ni habillement ni portion dotale.

Les Amis espèrent monter à Chambord divers Etablissements de manufacturers premières qui prouveraient à la France ce que la morale, les travaux utiles et l'économie peuvent opérer au sein d'une liberté éclairée.

Pour copie conforme.

Blois le 12 janvier 1793
l'an 2e de la République.

Les administrateurs composant le Directoire du département de Loir-et-Cher aux administrateurs des six districts.

Nous vous faisons passer copie du projet d'offres présenté par des membres de la Société des amis, pour

former à Chambord des Ecoles d'industrie morale et des Etablissements d'agriculture de commerce et arts.

Nous pensons citoyens qu'un pareil Etablissement, dans notre département ne peut qu'être avantageux sous tous les rapports. Nous vous engageons donc à prendre, de ce plan, la plus parfaite connaissance, de lui donner la plus grande publicité possible, et de peser avec dignité les avantages heureux qui peuvent en résulter Convaincus d'avance qu'aucun de nos administrés ne désapprouvera les vues sages et bienfaisantes de ces vertueux et estimables quakers nous verrons avec plaisir naître de leur assertion la reconnaissance que nous devons d'avance à ces sociétaires qui par de pareils sentiments méritent à la fois et le titre de frères et celui d'amis.

Nous attendrons votre avis pour leur répondre et nous sommes assurés que votre zèle pour le bien général et votre patriotisme ne nous le laisseront pas désirer longtemps.

Les administrateurs.

Blois le 10 janvier 1793
l'an 2 de la République française.

Les administrateurs composant le Directoire du Département de Loir et Cher aux Citoyens Jean Marsillac et Robert Grubb négociants et membres de la Société des Amis.

Frères et amis.

Nous avons reçu avec un vrai plaisir votre lettre du quatre janvier présent mois ainsi que le projet des offres que vous vous proposez de faire à la Convention Nationale relativement à l'acquisition que vous désirez faire dans notre département. Nos sentiments pour vous ont précédé vos démarches et nous ne pouvons qu'applaudir aux vues de bienfaisance qui vous font agir. Comme vos intentions sont de faire participer aux Etablissements tous nos administrés indistinctement, nous venons de faire part de votre projet aux six districts qui nous sont subordonnés ; nous sommes convaincus qu'ils accepteront cette offre de votre part avec reconnaissance et qu'ils s'empresseront de vous fournir les moyens qui sont en leur pouvoir pour en accélérer les effets : recevez par avance nos remerciements et comptez

autant sur notre zèle que sur les sentiments de fraternité et d'attachement que nous vous avons voués.

Les administrateurs.

III.

The next is a letter from the Administrator of the National Estates to the Administrators of the Loir-et-Cher, asking for information as to the value and extent of the castle and park of Chambord proposed to be granted to the Quakers.

Paris 15 janvier 1793
L'an 2e de la République.

Aux Citoyens Administrateurs du Département de Loir-et-Cher.

La Société, Citoyens, connue en Angleterre sous le Titre de Quakers a adressé à la Convention Nationale un Mémoire par lequel elle offre d'acquérir les Château et Parc de Chambord, pour la somme de Douze cent mille livres, sous differéntes conditions qui paraissent présenter à la République de grands avantages moraux et politiques : le Comité d'aliénation me demande à ce sujet de lui communiquer sans délai tous les renseignements que je puis avoir sur l'étendue et la valeur du Parc et des Bâtiments, attendu que la Convention a témoigné le désir que ce rapport lui fût fait très promptement.

Je vous serai obligé, Citoyens, de vouloir bien me mettre le plus tôt possible en état de satisfaire au désir du Comité d'aliénation : Je n'ai absolument aucun des renseignements qu'il demande, et vous pouvez facilement me les donner, en remplissant pour cet objet la série de questions générales qui étaient jointes à ma lettre du 29 8bre dernier, j'en joins ici deux exemplaires.

L'administrateur des Domaines Nationaux
Je vous recommande la plus
grande célérité.

Amelot (Signé).
Administrateur des Domaines Nationaux.

IV.

Then comes a letter from Marsillac to the Administrators of the Department of Loir-et-Cher, acknowledging their reply. After learning that they approved of the

first step taken, the Friends sent a full statement to the Minister of the Interior, who forwarded it to the National Convention with a letter, a copy of which they enclose. But the outbreak of war between France and England made it necessary to delay further negociations, and meanwhile a company of speculators had come forward with a view to the purchase of the Chambord estate.

Paris le 3 2d ms 1793 2 Rép. fse

Jean Marsillac M. aux Administrateurs du Directoire du Département de Loir-et-Cher : Salut.

Estimables amis.

Rt Grubb Jn et Moi avons reçu avec satisfaction et reconnaissance la réponse gracieuse que vous nous avez adressée le 10 du mois dernier ; et d'après votre adhésion à nos premières démarches nous avons confié notre mémoire d'offres au Ministre de l'Intérieur qui l'a envoyé à la Convention Nationale, en l'accompagnant de la lettre ci-jointe, dont nous avons cru devoir vous donner communication :

Votre adhésion et le suffrage des hommes estimables qui vous entourent nous a encouragé, et déjà les comités d'aliénation et de législation, nous étaient favorables lorsque la Déclaration de la Guerre entre la France et l'Angleterre est venue traverser nos opérations et nous obliger d'en suspendre l'exécution ; nos fonds sont prêts, le Conseil général de notre Société à Londres avait déterminé le plan, fixé les moyens et applaudi à nos démarches ; mais nos amis ont senti qu'à l'ouverture d'une guerre, acquérir un vaste Domaine et y transférer quatre vingts ou cent ateliers, des métiers nouveaux et des cultures particulières, possédées jusqu'à ce jour par la seule Angleterre, c'était se rendre coupable de disloyauté prévue par les lois de la Grande Bretagne.

Mais comme nous espérons que cette guerre ne sera pas longue mes amis m'ont autorisé à entretenir les voies ouvertes pour l'exécution de nos Etablissements dès que des instants plus calmes nous permettront de les transférer sans violer la loi.

Le Ministre m'a communiqué plusieurs mémoires qui lui ont été adressés par une Société de spéculateurs

qui désirent acquérir Chambord, il m'a demandé mes observations par écrit, j'ai satisfait à ses intentions je ne blâme ni n'approuve les nouveaux plans qui vous ont été soumis, je me borne seulement à vous exprimer que nous aurons de la satisfaction à fixer nos Etablissements auprès de vous ; que Chambord est le seul local convenable à ce sujet, et que si vers la fin de l'année vous n'en avez pas disposé, peut être alors des circonstances moins orageuses nous permettront de nous réunir à vous.

Tel est mon vœu et celui d'un grand nombre de nos amis qui vous estiment et vous aiment.

J.M. (signé).

Copie de la lettre du Ministre de l'Intérieur au Président de la Convention Nationale.

President.

J'adresse à la Convention Nationale un mémoire de plusieurs membres de la Société des Amis, si connus en Angleterre et dans les Etats-Unis de l'Amérique par la pureté de leurs mœurs, leur économie et l'utilité de leur industrie ; Ce mémoire porte sur les offres qu'ils font d'acquérir le parc et les bâtiments de Chambord, Département du Loir-et-Cher, à des conditions sur lesquelles la Convention Nationale peut seule se prononcer.

La Nation française accueillera sans doute de tout son pouvoir les étrangers qui viendront enrichir son sol de nouveaux établissements et qui pour l'acquisition de ses biens nationaux lui porteront des capitaux dont elle a besoin. Mais parmi ces étrangers elle ne saurait trop distinguer ceux qui s'offrent à elle aujourd'hui. Leurs propositions les feront assez connaître. Voués au travail, à la bienfaisance, à la réflexion, accoutumés dès l'enfance à la pratique de vertus parmi nous trop négligées, la Convention Nationale ne peut voir qu'avec satisfaction ces hommes industrieux et simples, que l'orgueil et l'ignorance désignèrent sous le nom de Quakers, offrir d'acquérir une maison très vaste, que l'isolement et l'étendue mettaient hors d'emploi, et l'engager à la faire servir à l'éducation, à l'instruction morale et industrielle, à la Dotation même et à l'Etablissement d'un nombre assez considérable de jeunes citoyens, pour espérer que leurs travaux comme leurs bons exemples

auraient bientôt la plus heureuse influence sur toute la République.

Le parc qui en dépend n'offre dans une grande étendue qu'un sol infertile qui n'est habité que par les bêtes fauves que le luxe entretenait, mais entre les mains de ces hommes industrieux la plupart propriétaires de riches établissements, qui font la prospérité de nos voisins il sera bientôt couvert d'ateliers de tous genres de culture de toute espèce, ils y transporteront, cette éducation des moutons qui donne seule aux lainages d'Angleterre la supériorité qui nous force nous mêmes de les aller chercher à grands frais pour toutes les étoffes rares que nous fabriquons. Ils y introduiront la culture du lin et sa transformation en toile à la manière d'Irlande, genre d'industrie qui peut occuper une multitude de bras, fournir une consommation intérieure considérable et être un objet riche d'exportation et d'échange avec l'Angleterre elle-même. La préparation des cuirs, cet art si négligé, si abandonné en France, depuis surtout quelques années, les filatures, les tissages par des mécaniques, enfin les méthodes en agriculture, par lesquelles les Anglais se sont rendus si supérieurs, seront introduites, enseignées, mises en pratique et en exemple, par ces mêmes hommes dans ce lieu sauvage et presque abandonné, qui jusques à présent n'a attiré l'attention d'aucun acquéreur. Aussi le Département du Loir-et Cher, convaincu qu'ils peuvent, par leurs connaissances, leurs capitaux, leur industrie et leurs relations, les mettre en bonne et utile valeur, attend-il avec le plus vif intérêt que la Convention prenne dans la plus haute considération leur proposition et rende les décrets nécessaires pour les mettre à l'abri de toute inquiétude sur leurs principes paisibles et religieux.

Alors on attirera une multitude de leurs frères d'Angleterre, d'Irlande, de la Hollande et même d'Allemagne ; ceux d'Amérique les visiteront et ce premier établissement ne sera que le point d'appui de ceux qu'ils formeront en tout genre dans d'autres parties de la République. Probablement la Convention pensera qu'il est de l'intérêt de celle-ci d'attirer, par tous les moyens possibles, dans son sein des hommes qui ont les mœurs les plus propres au gouvernement républicain et qui ont,

depuis plusieurs siècles, par l'économie et l'industrie les plus éclairées, dans les arts utiles, glorieusement concouru à la prospérité des peuples qui se sont avant nous débarrassés des liens de l'esclavage.

V.

Two replies from Blois follow, addressed to the Administrator of the National Estates, in response to request for information.

The second reply encloses the opinions of the various Districts and copies of the deliberations of two public meetings of the Administrators of the Department of Loir-et-Cher.

District de Blois.

Au citoyen administrateur des Domaines Nationaux.

Blois le 16 février 1793.

Citoyen.

Sans le retard qu'ont apporté les différents districts de notre Département à nous faire parvenir leur avis relativement aux soumissions faites pour l'acquisition du Domaine de Chambord, tant par les Quakers que par plusieurs habitants de Blois, nous vous eussions adressé plus promptement les renseignements demandés par votre lettre du 10 de ce mois.

Le Directoire s'occupe maintenant de la lecture de ces avis et aura attention de vous envoyer sous peu de jours les résultats qui lui paraîtront le plus en état de fixer votre opinion sur l'admission des Quakers ou de leurs concurrents à l'acquisition de ce Domaine National.

Les administrateurs du département.

District de Blois.

A l'Administrateur des Domaines Nationaux.

Le 23 février 1793.

Citoyen,

Nous vous adressons ci-jointes les différentes pièces relatives à l'acquisition du Domaine de Chambord et copie collationnée des deux délibérations que nous avons prises sur cette affaire les 15 et 18 de ce mois.

Nous vous eussions fait parvenir plus tôt ce dossier si les districts eussent répondu à l'empressement que nous

avions de satisfaire à vos lettres des 30 janvier et 10 du présent mois.

Nous attendons avec empressement la décision que la Convention Nationale prendra sur les différentes soumissions faites pour l'acquisition de ce Domaine National.

Les administrateurs du département.

DELIBERATIONS DU DIRECTOIRE DU DISTRICT DE MER.

Séance publique du 17 janvier 1793.

Le Président fait lecture d'un projet d'offres présenté par des membres de la Société des amis (Quakers) pour former à Chambord des Ecoles d'industrie morale, et des Etablissemens d'agriculture, arts et commerce, et d'une lettre du département par laquelle il engage le Directoire de ce district d'en prendre la plus parfaite connaissance, de lui donner la plus grande publicité, de peser les avantages heureux qui peuvent en résulter, enfin de lui faire passer notre avis sur le champ pour répondre de suite à ces estimables et vertueux quakers.

Le Procureur syndic Oüi le Directoire après avoir mûrement examiné les différents articles dudit projet et reconnu qu'ils présentoient tous des avantages réels.

Considérant néanmoins que l'article 2 laisse quelque chose à désirer, en ce que les Sociétaires se réservent la faculté d'accepter ou refuser les enfants parvenus à l'âge de 15 ans et qui voudraient faire un apprentissage dans leurs maisons, sans être obligés de donner aucunes raisons pour le refus estime sauf la revision dudit article, que le Département doit appuyer auprès de la Convention les offres généreuses faites par les dits amis et faire à ces derniers une adresse qui leur exprimera la reconnaissance que nous leur devons d'avance et les sentiments de fraternité que leur vouent les membres de ce Directoire, pourquoi le présent avis sera envoyé au Département.

En Directoire à Mer le dix sept janvier mil sept cent quatre vingt treize L'an deuxième de la République.

GALINET (signé). ROUSSEAU (signé).
PIROUILE (signé). BLANCHON (signé).
DREUX (signé). SERREAU (signé).
Secrétaire.

REGISTRE DES DELIBERATIONS DU CONSEIL MUNICIPAL DE LA VILLE DE BLOIS.

Bibliothèque de Blois.

Aujourd'hui vingt quatre janvier mil sept cent quatre vingt treize, l'an second de la République le Conseil général de la commune assemblé en permanence.

Il a été fait rapport d'une soumission de plusieurs citoyens de la Ville de Blois et des environs, lesquels s'obligent d'acheter la terre de Chambord et dépendances par indivis entre les actionnaires par voie d'adjudication comme Domaine National à la barre du District de Blois aux conditions énoncées au dit acte.

Le Conseil général, le procureur général entendu lecture faite du mémoire d'une Société d'amis vulgairement appelés Quakers présenté dans la séance du neuf janvier à l'Assemblée Nationale et rapporté dans le Bulletin.

Considérant que les offres portées en ce mémoire présentent une perte évidente pour la Nation en ce que les amis ne consentent payer réellement que six cent mille livres un domaine immense, qui dans la réalité peut être porté à la valeur de Douze cent mille livres, qu'à l'égard des six cent mille livres restants, les amis n'offrent qu'une compensation purement illusoire pour la Nation, que cette compensation ne sert au contraire qu'à déguiser les profits effectifs que ces associés retireraient des travaux des enfants employés aux soins de la culture territoriale et aux manufactures qu'ils se proposent d'établir, que cette compensation tendrait à concentrer dans leurs mains les bénéfices que ces enfants apporteraient en masse à la Société au détriment de leurs père et mère et des vignerons ou cultivateurs des campagnes voisines, que cette compensation cache encore une perte réelle pour la Nation sur les premiers six cent mille livres payés en trois ans, et qui par défaut de prestation annuelle des intérêts ne rapporteront effectivement au trésor public que cinq cent soixante dix livres.

Considérant que les mœurs et les maximes d'instruction répandus dans les ouvrages de la secte des amis, ne peuvent s'accorder avec les principes du gouvernement

républicain en ce que ces principes tendraient à rescussiter une espèce de monarchisme et à créer une corporation dont il serait difficile d'arrêter les progrès ; que l'exemption de tout service militaire et la Dispense de tout serment réclamée par les amis, ne peuvent se concilier avec nos lois et nos usages ; que sous le vain prétexte d'un rite religieux il ne doit pas exister dans la République de secte privilégiée et hors les lois existantes.

Qu'il serait très préjudiciable au vignoble considérable qui fait toute la richesse du pays, de détruire les bois du parc de Chambord surtout, à une époque où cette superficie devenue plus rare est aussi nécessaire à la culture qu'à la consommation des citoyens.

Que l'obligation que les actionnaires contractent de laisser subsister les bois, d'en augmenter la plantation et de convertir le surplus en prés naturels ou artificiels, ne peut que produire les plus grands avantages.

Qu'en lui en offrant d'acheter par voie d'adjudication à la barre du district, Les actionnaires présentent à la Nation l'espoir et même l'assurance de faire porter le domaine de Chambord à une plus grande valeur.

Est d'avis que le projet de soumission de nos citoyens mérite une juste confiance, et qu'il est à tous égards préférable aux offres des amis et très avantageux au Département.

(Suivent les signatures des Conseillers municipaux de la ville de Blois).

VI.

The next document records the judgment arrived at by the Directory of the district of Blois, which was to be sent up to the Directory of the Department.

6e registre des avis du Directoire du District de Blois.

Séance du 6 février.

Il a été fait rapport.

1° D'un projet d'offre par des membres de la Société des amis Quakers pour former à Chambord des écoles d'Industrie morale et des Établissements d'agriculture arts etc aux conditions : [6]

[6] Here follow particulars, nos. 1-12, already set out on pages 160-162.

2° Il a été également fait rapport :

d'une Soumission pour l'acquisition du même domaine par plusieurs citoyens réunis de la ville de Blois et lieux circonvoisins, par laquelle ils déclarent être dans l'intention d'acquérir ledit Domaine pour et moyennant le prix de 1,200,000ll, s'obligent à payer dans la quinzaine de l'adjudication 300,000ll et en dérogeant quant à ce, aux décrets subsistant, s'offrent à payer le surplus de la vente en douze années et douze paiements égaux avec l'intérêt à 5 pour cent, s'obligent en outre pour l'avantage particulier du trésor public à planter en Bois la totalité de ce Domaine en douze années sauf les chemins nécessaires et les portions propres en prés comme aussi de ne reconnaître d'autre culture dans ce domaine tant pour eux que pour leurs hoirs et ayant cause à perpétuité, que celle des Biens et des prés et de pouvoir dans aucun cas provoquer ou consentir une division quelconque mais bien de le régir ou faire régir en masse et indivisament au profit de tous les actionnaires aditionnaires, même d'un seul s'il arrivait qu'un devînt seul propriétaire :

Supplie la Convention Nationale, d'agréer et de rendre invariable par un décret les obligations cy-dessus, pour frapper sur tous ceux qui pourraient se rendre adjudicataires du dit Domaine, comme aussi pour le plus grand avantage de la Caisse publique de décréter que le Domaine sera vendu à la barre du District de Blois au feu et plus offrant et dernier enchérisseur.

Ladite soumission étant accompagnée d'un mémoire d'observations sur les principes politiques et les habitudes sociales des Quakers, sur l'usage où ils sont de diviser leurs propriétés à l'infini et les inconvénients présumés de ce système appliqué au Domaine de Chambord consistant pour la majeure partie en bois.

Vu les mémoires et soumissions ci-dessus :

Le Directoire, considérant qu'il importe à l'avantage de ce Département sous les rapports intéressants du commerce et de l'industrie de fixer dans son sein une classe d'hommes dont l'activité, l'intelligence et la probité sont connues ainsi que la richesse :

Considérant qu'il importe à l'harmonie sociale et à l'affermissement des principes républicains d'attirer dans la République des hommes célèbres par la pureté

de leurs principes et l'austérité de leurs mœurs et surtout de les donner pour modèles en cette partie à la jeunesse qui fait en ce moment l'espérance de la Patrie :

Considérant qu'à la vérité il entre dans la morale des Quakers de ne prêter aucun serment judiciaire et de ne jamais prendre les armes :

Mais, considérant, que oui et non sont des expressions et des engagements sacrés pour les amis, que le refus de prendre les armes peut être regardé comme avantageusement compensé par leurs vertus morales, leur industrie commerciale et l'offre qu'ils font de supporter les contributions dans la juste proportion avec tous les individus qui composent notre République :

Considérant que la déclaration solennelle faite au nom de la Nation française de renoncer à tout projet de conquête, n'est autre chose qu'une application des principes philosophiques desdits Quakers, que la Nation française n'a elle-même pris les armes que pour défendre la liberté contre les tyrans qui ont voulu l'étouffer dans son berceau, et qu'elle les portera sans jamais les reprendre, lorsqu'ils auront tous été détruits ou forcés de reconnaître la majesté nationale et la souveraineté du peuple :

Considérant qu'il serait aussi impolitique de ne pas admettre au sein de la République une Société d'hommes actifs, laborieux et industrieux, parcequ'ils diffèrent de nos principes qu'il le fut au despote Louis quatorze de chasser d'après les conseils d'un prêtre fanatique et ambitieux des français qui n'avaient d'autre tort que de ne pas penser comme lui : ·

Considérant néanmoins qu'il est juste de rendre la vente de Chambord la plus avantageuse à la République, sans chercher à nuire à l'Etablissement des Quakers.

Considérant que le bénéfice résultant pour la Société des amis du travail des enfants placés dans leurs établissements et l'avantage inappréciable pour eux de pouvoir développer leur industrie sur un sol fécondé par le génie de la Liberté, sans un juste dédommagement des services qu'ils rendront à la République :

Considérant qu'il est intéressant pour le commerce de ce département, consistant en vins et eaux de vie provenant d'un vignoble considérable et d'avoir des bois à ménager :

Oüi le Rapport du Procureur syndic; est d'avis

1° Que les Quakers soient autorisés à l'acquisition du Domaine de Chambord concurremment avec les adjudicataires qui se présenteront pour cet objet.

2° Qu'il ne leur soit accordé aucune remise sur le montant de l'adjudication totale à raison des services qu'ils se proposent de rendre à la République.

3° Qu'ils soient assujettis aux Lois forestières pour l'administration dudit Domaine de Chambord.

Le Directoire arrête en outre que le présent avis sera envoyé au Directoire du Département et que copie en sera donnée aux citoyens soumissionnaires de Blois pour faire à l'administration supérieure telles observations qu'ils jugeront convenables avant qu'elle envoie à la Convention Nationale son avis, sur le projet d'offre fait par les Quakers.

Fait et arrêté les dits jour et an que dessus.

CHEVALLIER (signé).

VII.

The following extracts from the proceedings of the Directory of the Department give an outline of the arguments used and state the final decision arrived at.

Séance publique du 15 février 1793, l'an 2e de la République.

Les Quakers et Soumissionnaires de Blois et environs.

Le Directoire assemblé.

Le membre chargé des pétitions présentées par les Quakers et par les soumissionnaires de la ville de Blois, tendant à l'aliénation du domaine et parc de Chambord, a donné lecture de toutes les pièces relatives à cette affaire ainsi que des avis que le Directoire du District de Blois, Vendôme, Mer, Romorantin, ont fait passer à l'administration sur le plus ou moins d'avantage qui peuvent résulter de l'Etablissement projeté par la Société des Quakers.

Sur quoi le Directoire considérant que l'affaire dont il s'agit est de la plus haute importance, et que pour asseoir à son jugement sur les prétentions respectives des Quakers et des soumissionnaires de la ville de Blois une lecture rapide est insuffisante, il a été arrêté, ouï le Procureur

général syndic que la discussion est ajournée à lundi prochain 4 heures du soir.

Séance du lundi 18 du même, Suite ci dessus.

L'ordre du jour ramenant la discussion importante sur les pétitionnaires présentée par la Société des amis dits Quakers et par les citoyens soumissionnaires de la ville de Blois et lieux circonvoisins relativement à l'acquisition du Domaine et Parc de Chambord, la séance a été ouverte par la lecture du projet d'offre conditionnelle tendante à former au dit lieu de Chambord, des écoles d'industrie et de morale et des Etablissements d'agriculture, de commerce et d'arts.

Cette lecture suivie du projet de soumission pour l'acquisition du même Domaine par les citoyens propriétaires de Blois a été terminée par les avis des districts de Romorantin, Mer, Vendôme et Blois auxquels le Directoire avait adressé une circulaire pour les engager à communiquer leurs vues sur le degré d'utilité résultant de l'aliénation de Chambord et le plus ou moins d'avantage qu'il y aurait à faire passer le Domaine dans les mains des Amis, de préférence à tout autre soumissionnaire.

Le Directoire du District de Romorantin consulté pense qu'on ne saurait trop s'empresser d'accueillir avec reconnaissance la demande des Quakers, il voit dans leur projet d'établissement la certitude de plus grands avantages pour l'avenir pourvu néantmoins que tous les Départements de la République puissent se ressentir de leur influence heureuse et que leur Génie créateur ne soit pas borné a faire des élèves pris uniquement dans le sein du département de Loir-et-Cher.

Le District de Vendôme s'alarmant sur les dangers de leur doctrine qu'il considèrent comme anti-républicaine sous plusieurs rapports, c'est d'un sentiment différent cependant il convient que ces hommes connus par l'austérité de leurs mœurs et l'étendue de leurs connaissances soient véritablement précieux pour le Département et pour la France entière, mais sous le seul rapport de l'industrie et du commerce et des arts.

Le district de Mer se rangeant plus particulièrement à l'avis du district de Romorantin, ne voit dans le projet d'offre des Quakers qu'une seule difficulté à lever, selon

lui il paraitroit convenant d'accorder à la Société des amis la faculté illimitée d'accepter ou de refuser à leur gré les enfants prévenus à l'âge de quinze ans et qui voudraient faire un apprentissage dans leur maison.

Enfin le District de Blois rendant un nouvel hommage à la célébrité des Amis et considérant qu'il importe à ce Département, tous les rapports intéressants de l'agriculture et de l'industrie de seconder leur vue bienfaisante en favorisant leur Etablissement à Chambord, mais considérant aussi qu'il est juste de rendre la vente de ce Domaine la plus avantageuse à la République et qu'il est en outre du plus grand intérêt pour le commerce de Vins et des Eaux de Vie qui fait le principal commerce du Blésois de conserver les Bois de Chambord, suivant l'ordre de leur aménagement, le District que les Quakers doivent être admis à l'acquisition du Domaine de Chambord concuremment avec les autres adjudicataires qui se présenteront et qu'à tout évènement ils doivent être assujettis aux lois forestières et qu'il ne doit leur être accordé aucune remise sur le montant de leur adjudication totale en raison des services qu'ils se proposent de rendre à la République.

La Discussion ouverte en présence de plusieurs habitants de Blois le citoyen Bellenoue l'un des soumissionnaires de la Ville a demandé la parole et a dit que le but des Quakers était d'après leur projet d'offre de consacrer entièrement leurs soins à l'entretien de la jeunesse et aux progrès des arts et des sciences, il ne s'est point dissimulé les avantages inexprimables qui peuvent en être la suite, mais il a vu dans leur Etablissement à Chambord une perte irréparable pour les Blaisois relativement aux forêts. Donnez dit-il la préférence aux Amis Quakers, bientôt vous verrez disparaître trois mille six cents vingt-six arpents de bois en taillis et futayes qui sont le principal revenu du pays vignoble et sans lesquels le commerce de vins et eaux-de-vie diminuerait d'une manière effrayante, joignez ensuite à ces inconvénients celui de voir avant peu cette grande propriété se démembrer et se diviser à l'infini par le partage indubitable des terres qui composent Chambord et dont la plupart ne sont propres par la nature de leur sol qu'à produire des bois, vous sentiriez dès lors mais trop tard combien

il était important de conserver en entier la masse des bois du parc de Chambord ; si au contraire les habitants soumissionnaires de Blois, dont je suis l'organe, sont admis aux enchères et deviennent adjudicataires de ce Domaine, quel avantage infini ne résultera pas de cette aliénation même indivisible entre les actionnaires puisqu'ils s'imposent l'obligation expresse non seulement de conserver la masse des bois existants mais encore de faire de nouvelles plantations en ce genre dans toutes les parties de terrain qui en sont susceptibles.

Un autre membre succédant au Citoyen Bellenoue a combattu son opinion et a dit : En vain les soumissionnaires de la ville de Blois jettent-ils l'alarme sur l'Etablissement des amis Quakers à Chambord, j'ai parcouru leur projet d'offre et je ne trouve nulle part qu'ils aient même comme l'idée de détruire les bois, leur système à cet égard annonce au contraire qu'ils seront toujours disposés à observer la règle que la Convention pourra leur prescrire relativement à leur conservation. L'objet le plus important à discuter maintenant c'est de savoir si l'indemnité de six cent mille livres que réclament ces derniers peut être comprise par l'éducation physique et morale qu'ils se proposent de donner à cent cinquante enfants pris dans la classe la plus indigente.

Un autre membre a prétendu qu'on ne devait pas mettre en parallèle les besoins de la République avec un léger sacrifice de six cent mille livres. N'accordons pas dit-il, cette somme à titre d'indemnité mais qu'elle soit abandonnée aux amis Quakers à titre de reconnaissance, savoir les projets de cette Société recommandable par ses talents et ses mœurs et l'Etablissement des Quakers une fois assurée à Chambord, nous rendront au centuple, les avantages que leur probité et leur intelligence nous promettent ; au surplus, ajoute-t-il, il ne nous appartient pas de décider quelle somme devra leur être accordée nous ne pouvons que former des vœux et solliciter la Convention de fixer dans leur sagesse l'indemnité qu'ils sollicitent.

La discussion fermée le Procureur général syndic a donné les conclusions suivantes :

Je ne rappellerai point, dit-il, les observations qui ont été faites sur le sujet dont il s'agit, elles sont

supérieurement et sagement discutées; je me résume donc à dire quoique l'établissement proposé par les Quakers offre sous plusieurs aspects des avantages séduisants, des raisons puissantes doivent cependant les faire rejeter; en effet dans une République sage comme la nôtre tout doit être égal et soumis à la même loi; nul privilège, nulle distinction ne doit être réservée à aucune classe particulière, il n'en existe plus et il ne peut plus en exister puisque la loi les a confondues pour n'en former qu'une seule, celle de l'égalité; cependant en admettant l'établissement sollicité par les Quakers ce serait rétablir parmi des hommes égaux une caste privilégiée qui n'obéirait qu'à la loi qu'elle s'est imposée sans les soumettre à celle qui nous régit, car vous le savez citoyens ils refusent absolument de porter les armes et de prêter le serment exigé de tous les français et tendant à l'affermissement de la liberté et de l'égalité. Ces principes dangereux et dont la contagion ferait des progrès sensibles par la facilité qu'ils auraient de les répandre et de les propager en les inculquant à leurs élèves auxquels d'ailleurs ils énerveraient le courage et les rendraient nuls par la défense de la patrie, doivent être d'une considération importante dans cette discussion.

Ces Quakers assurent, dit-on, et cela sans doute pour balancer leur refus de soumission à la loi, que les engagements qu'ils contractent sont sacrés pour eux qu'ils ne manquent jamais à leur parole; mais quel est donc le bon citoyen qui sans être quaker, ne se fait pas aussi un devoir sacré de tenir la sienne, et malgré son exactitude scrupuleuse à cet égard il ne croit pas pour cela devoir obtenir la faculté de se soustraire à la loi.

Il est une autre considération bien importante et qui murement examinée doit contribuer encore a repousser l'offre de ces étrangers: les manufactures qu'ils veulent établir exigeront pour leur exploitation une quantité considérable de bois qu'ils prendront sur le territoire de Blois, cette forte consommation ajoutera à la disette de cette denrée qui déjà se fait sentir d'une manière si effrayante dans le district de Blois, et finira par le priver entièrement de cet objet qu'on peut nommer aussi de première nécessité. Loin de fournir de nouvelles occasions à la consommation, il serait au contraire bien

essentiel, non seulement de conserver les bois qui restent, mais de tenter tous les moyens possibles d'encouragement pour les multiplier, sans quoi d'ici à vingt ans les habitants de ce District seront réduits à la cruelle alternative ou de manquer d'un objet de nécessité indispensable, ou d'abandonner leurs demeures et possessions pour aller dans un pays plus heureux chercher ce que celui qui les a vu naître leur refusera absolument. Tel sera le sort de ces infortunés habitants si vous ne prenez dès ce moment-ci des mesures pour les en garantir.

Une réflexion qui se présente et qui ne doit pas vous échapper, citoyens, c'est que l'Etablissement proposé par les Quakers, loin d'être un avantage pour les campagnes, ne peut au contraire que leur causer un préjudice notable, en ce que s'ils prenaient les enfants des cultivateurs, pour les éduquer, ils mettraient ces citoyens dans l'impuissance de les occuper, à mesure qu'ils avanceraient en âge, aux travaux de leurs champs qu'eux mêmes ne pourraient plus cultiver seuls, ils les priveraient encore d'un avantage plus précieux, celui de trouver dans le produit du travail de ces enfants les moyens de se procurer les objets essentiels à leur existence.

En conséquence je conclus à ce que la demande des Quakers avec les clauses qu'ils y ajoutent soient rejetées, sauf à eux à entrer en concurrence avec tous ceux qui proposeront de faire un établissement quelconque à Chambord, mais sans aucuns privilèges particuliers ; et je demande que mes conclusions soient insérées dans la délibération.

Le Directoire, considérant qu'il est du plus grand intérêt pour ce département, d'attirer dans son sein, des hommes célèbres par la pureté de leurs mœurs leur génie industrieux et leur connaissance commerciale, qu'il est surtout de la plus haute importance pour l'affermissement des principes républicains de les donner pour modèles à cette partie de la jeunesse ensevelis sous les lambeaux de la misère la plus affreuse et qui a besoin de cette éducation :

Considérant que la doctrine particulière des Quakers de ne prêter aucun serment et de ne jamais prendre les armes ne peut influer désavantageusement sur l'espèce de leurs élèves :

Considérant néanmoins que leur établissement à Chambord, devenu précieux sous une infinité de rapports, ne peut avoir lieu qu'en consacrant au principe la concurrence la plus entière parmi ceux qui se présentent pour l'acquisition de ce domaine et sous la condition expresse de laisser en nature tous les bois qui en font partie pour n'être exploités que suivant l'ordre des coupes :

Le Directoire, considérant en outre qu'en admettant que la Société des Quakers se rende adjudicataire du parc de Chambord, il devient indispensable de lui accorder sur les fonds du Trésor national une indemnité proportionnée à l'étendue de leurs avances pour la dédommager d'un pareil Etablissement.

Estime : 1° Que le parc de Chambord et ses dépendances doit être incessamment mis en vente pour être adjugé devant le Directoire du District de Blois suivant les formes ordinaires.

2° Que la Société des amis connus sous le nom de Quakers doit être admis aux enchères à la concurrence avec les autres soumissionnaires.

3° Que les adjudicataires doivent être astreints à suivre et se conformer aux lois forestières afin de parvenir à la conservation des bois dont la destruction pourrait entrainer les plus grands maux.

4° Que la Société dans le cas où elle se rendrait adjudicataire ne pourra jouir d'aucune exception d'impôt accru ou à naître.

5° Enfin qu'il pourra leur être diminué sur le prix total de leur adjudication une somme de six cent mille livres à titre d'indemnité à la charge par elle de se conformer aux articles 2 et 3 du projet d'offre.

NORMAUD (signé). LERAGE AMAURY (signé).
PÉAN (signé). DUPONT (Procureur genéral
BOURGÈRE-LAMBERY (signé). syndic) (signé).
ALARDET (signé). FOUCHARD (vice-président)
TUPIN (signé). (signé).

The principal reason for the failure of the negociations was the strong local objection to a colony governed by other laws than those in force around it.

George Fox to Friends in Ireland, 1685.

Our desire is y^t^ all friends in y^e^ Nation may live and walk in y^e^ peaceable truth, Answering y^e^ Truth in all People, for God is glorified in your bringing forth holy, righteous and Spirituall fruit in y^e^ Truth, and so live in y^e^ love of God, in which y^e^ body of Christ, all his members are edified & knit & united together, to Christ y^e^ holy & Heavenly Head.

A list of severall friends names in Jreland are delivered to y^e^ Earl of Clarendon by G. W. to apply to him as they have occasion, onely 2 or 3 of them at a time, it was delivered 3. 9^m^ 85 by G. Whitehead, desiring him y^t^ friends in Jreland might have access to him when they should have occasion to make application to him, He replyed, they shall be as free as you, meaning G. W. who hath been very free with y^e^ E. &c.

So dear friends my desires are y^t^ you may all be guided and ordered by y^e^ holy, pure, peaceable wisdom of God to his glory: And after this Earle Comes over to y^e^ Country, for 2 or 3 of you to give him a visit: J sent him a many of your names y^t^ some may goe one time and some another as they have occasion or any other that is not set downe may visit him w^th^ you;

And so in haste, w^th^ my love in y^e^ eternall holy seed Christ Jesus, in whom you have life & salvation, Rest & Peace with God. And y^e^ Lord God almighty w^th^ his eternall Arm & Power preserve you all in his pure & peaceable Truth to his glory and your owne Comfort. Amen. G.F.

We have lately laid our great sufferings before y^e^ King and his Counsell, and 16 Certificates from Justices of peace and other officers and some from priests to Clear friends from y^e^ Rebellion, and of our peaceable Conversation, And therefore what sufferings you have in your Nation, you may lay them before y^e^ Earle y^e^ L^d^ L^t^.

London, 6. 9^mo^ 85.

From an ancient MS., not in Fox's handwriting, in the possession of Mary Elizabeth Williams, of Enniscorthy.

The Testimony of Kendal Meeting Concerning Grace Chamber, Deceased, 1763.

Grace Chamber (1676-1762) was a daughter of James Hall, of Monk Hesledon, Co. Durham, and his wife, Grace, widow of Anthony Pearson, J.P. She married Robert Chamber, of Sedgwick, near Kendal, in 1703. Letters from Grace Chamber to Thomas Story (1715), Joshua Toft (1743), and James Wilson (1753) are preserved in **D.**, where are also letters to her from Benjamina Padley (1724) and Samuel Bownas (1751).

The dates in the Registers do not quite agree with the age at death as stated in the Testimony.

This our Honourable, ancient ffriend whose Maiden name was Grace Hall was born at Monkhesledon in the County of Durham of reputable parents, and whilst young was virtuously inclined and when she grew up became a young woman of a strict examplary Life and Conversation, remarkable for her plainness and simplicity in Apparel Manners and Deportment, being endowed with a good understanding and Benevolent Disposition.

About 60 years ago she was married to Robert Chamber a substantial ffriend of this Monthly Meeting who died not long since with whom and her ffriends she lived in perfect Harmony exerting her self to the utmost of her power to be serviceable in her day w^ch^ gained her an extensive acquaintance amongst ff^rds^ and others having occasionally ffree access to severall ffamilys of Distinction in this and other parts of the nation to whom her affectionate visits were acceptable and of service and from whom she mett with that Civil and Courteous behaviour w^ch^ was due to one possessed of her amiable Qualities. She had Considerable skill in surgery and in administring relief in many disorders, w^ch^ she did without ffee or view to reward and was much devoted to visitt the sick and those under affliction to whom she was greatly helpful, her openness and generousity to her ff^rds^ and Hospitality to the poor were very remarkable of w^ch^ many are wittnesses.

Nor did her views terminate here for near 50 years ago she came forth in a publick testimony in w^ch^ tho she was not Large yett truly acceptable to ff^rds^, and sometimes travelled abroad in that service and its worthy of being remark t that she was never known to be more strong and lively in her testimony than in the latter part of her time when her bodily strength was so much decayed that it was with Difficulty she could gett out to meetings, but having been examplary in this and other respects she continued in and maintained her integrity to the Last. When ffar advanced in years and attended with infirmity's w^ch^ accompany old age, she bore all with Christian patience and resignation to the allwise disposing Hand and ffinished a well spent Life accompany'd with an evidence of a future

well being at her House at Sidgwick near Kendal aforesaid, the 22nd 9 mo'th 1762, and was decently interred in ffrds burying Ground at Preston Patrick the meeting she belonged to the 26th of the same aged 85 having been a minister about 50 years.

Signed in and on behalf of our Mo Meeting held at Kendal in Westmorland 5/5 mo'th 1763
By

Isaac Wilson
James Wilson
Thos Rebanks
Richard Sill
Nathan Leighton
Thos Gawthrop
John Harrison
Isaac Rigg
Jos Airey
Daniel Haw [Horne]
John Pace
John Harrison [Harnson]
Thos ffarrer
Willm Alderson
Thos Blamire
Isaac Morland
Thos Harrison
Edward Harrison
Thos ffell
Joseph Cooper
Thos Crewdson
George Benson
Thos Kendal
John Moore
Benjamin ffryer
Willm Williamson
Benjamin Danson
George Stewardson

Deborah Leighton
Rachel Willson
Eliza Crewdson
Eliza Dodgson senr
Jane Crosfield
Rachel Crewdson
Miriam Bowen
Agnes Copeland
Ann Rowlandson
Ma Rebanks
Abigal Smith
Mary Wakefield
Isabel Robinson
Ruth Seamen
Sarah Airey
Ellinr Kilner [Kilver]
Hannah Pearson
Ann Airey
Hannah Atkinson
Ann Williamson

Read & approv'd at our Quarterly Meeting held at Kendal in Westmorland, by adjournment, the 5/5 moth 1763 & signed in & by order of the same by

Isaac Wilson.

I have heard an anecdote of an American Friend, who, being present at a meeting for discipline, held about that period [1790], and hearing a young man complained of for taking too active a part, remarked: "If it was not for the old men, the young men would set the house on fire; and if it was not for the young men, the fire would go out."

William Tanner's *Lectures on Friends in Bristol and Somersetshire*, 1858, p. 140.

"The Record Book of Friends of the Monethly Meeting att Urie."

Continued from p. 98.

Here foloueth ane Accompt of some ffreinds their goeing to the steeple house of ffetteresso[4] and bearing there Testimony against their worship Robert Barclay eld[r] of Urie went there and having waited till the priest John Milne had ended his matters he desired him to stay that he might be heard to the end he might vindicat Truth and freinds from the preists foul and false aspersiones, but he fled as ane hireling raging and revyling. There was a man among y[m] that struck of R. B's hatt it was taken notice of by some he did not prosper afterwards. It hath been and Js observable those who touch the Lord's annointed ones and does his prophets harm doth not pass unrebuked of the Lord.

Patrick Livingston went to the fors[d] place where he bore his Testimony for the Truth on the first-day of the week and was hardly used particularly one Marg[t] Chaine [?] struck him and it was Remarkable very shortly after she broke the same arm wherewith she struck him.

[A short notice of Patrick Livingstone follows, of which this seems to be a copy :—]

pat. Livingston was born in Angus & Jn a singular manner came to be convinced in the North of England in the year 1658. After which he w[t] 7 or 8 others long kept up a little meeting at a small village called Emeldoun without any visit or encouragement from freinds. P. L. was then committed prisoner to Morpeth, When Liberated he lived some time on the border with Ja[s] Holliday a weaver and Scotsman who had long been convinced but had no other fr[d] near him. P. L. came north with a message to the town of Dundee and then journeyed to Ab : where writing a sharp letter against the magistrates

[4] See The Journal, vii. 122-126.

who were then imprisoning frds he was imprisoned wt them for abt 7 mos : with Geo : Keith. Afterwards he was imprisoned there 3 and ½ years. He died in London [15. iv. 1694].

Andrew Jaffray came from his own house of Kingswells to the forsd steeple house where he bore a Testimony against them and they were very rude towards him especially a young man who was so barbarous (after they had thrown him over a grave ston) as to hound a great mastiff dog at the servant of the Lord yet the dog did him no hurt it was observable the man did not so weel prosper afterwards.

Christian Barclay came from her own house of Urie and went to the forsd place where after the preist had ended his matters she stood up and bore her Testimony for the Truth among them shewing them that she had it from the Lord to warn them to turn from Ceremonies and shadows which perishes unto the substance, and it being their comunion day both preist and people were amazed and confounded the preist and his wife raged and clamoured despightfully with Revylling words and two men James Patton and John Johnston (a chapler) [?] laid hands on her and haled her dounstairs where in the graveyard she spoke againe among the people a Considerable time. Jt was observed that [of] three of those who apeared most against her two of them dyed and one of them left the Countrey all withine a year yr after.

Robert Barclay, son to the forsd Rott and Christian Barclay's being under great exercise of minde it was laid upon him to goe to the forsd place and accordingly he went (a freind accompaning him) and bore his Testimony for the Truth against those will worshipers desiring them to come out of their forms and turn to Jesus Christ who is the same to day as he was in former [ages ?] upon whom if they did look in faith they should as certainly be [healed as ?] those of old were who looked in faith towards the brazen serpent wh[ich was ?] lifted up in the wilderness &c the preist raged and Rev[iled ?] exceedingly.

Jn the 10th moneth 1690 Petter Fern [Fearon] and John Bain came from England Jn the Service of Truth to this North Countrey, where at Urie he fel sick of the smal pox (viz the sd John Bain) he was very sensible all

the time of his sickness which was about a fortnight during which time he shewed great patience tenderness zeal and fervour of spirit exhorting to the Truth and severall times bearing Testimony to it powring forth prayers and supplicationes that the Lord would cary on his blessed work in and among the Children of men fervently desiring the Lord to bless the family and preserve all faithfull in their places he passed away very quietly and peaceably and was buried in the burying ground afores[d] [*i.e.* in a plot of ground which David Barclay of Urie had alloted for a burying place to Friends] it was observed the s[d] J: B: having walked the length of the burying ground the day before he took bed he stayed a litle in it behind the rest being a litle affected for some whose graves he their beheld and a while before he departed this life . . . gave orders to lay his body in such a particular place of the ground.

In the 2nd mo : 1693 Jannet Burness wife to James Burness Jn Carntoun near Urie (who formerly had been zealous for the preist) but being convinced of Truth went and bare Testimony against him for q[ch] they fell upon her rudly and caried her to prison she was ane honest woman and dyed in the Truth and was buried as above.

Margaret Falconer wife to David Falconar was ane honest and faithfull friend to the Truth ane upright and wise hearted woman bearing testimony to the Truth from a living sence thereof she was very loving tender and Compassionat towards all helpfull to poor and sick people of a cleanly and unstained conversatione of a mild and affable temper and dispositione innocent and discreet behaviour and christian deportment very earnest and fervent in prayer her departure much lamented by many and though it pleased the Lord she had a sharp and sore sickness in the finishing of her dayes yet she passed away in great quietness, and is at rest with the Lord and her memorial remains among the Righteous she departed this life at Springhall near Urie 22[d] 7. 1697. . . .

George Melvine who had received the Truth about the year 1669 and meeting w[t] divers opositiones did nevertheless continue firm and stedfast in his testimony to and for the Truth and though an unlearned man as to utward learning yet the Lord did bless him w[t] a very good utterance and many are witnesses of that life and power

which many times accompanied him in his Testimony Jn the meetings of Gods people he at severall times and places suffered imprisonment also the spoiling of his goods without murmuring remaining stedfast to the end of his days which he finised near Urie 11th 2. 1698. . . and withine 10 days after his wife died also and was buried beside her husband whom though she would not be owned as a freind of Truth it was thought fitt to lay her there by her husband.

Alexander Spark who had received the Truth about the year 1670 he was ane honest and upright freind stedfast Jn his Testimony and love to the Truth ane innocent and harmless man sober and temperate retaining a good measure of Singleness sincerity and simplicety by which he honoured the Truth for which he suffered Jmprisonment at several places viz at Montrose Stonhyve and Abdn he came in by the right door and by the true shepherd knew the pastures of life where he with the flocks were frequently refreshed to the praise of the Lord he was made Jnstrumental in bringing others to the Truth as a good example he was taken wt Jndispositione of body about the 7th of 7th mo : 1699, and continued so for ten days Jn which time he shew forth Christian patience and meekness Continuing solid and sound Jn his sences and Judgment unto the last mindfull of the Lords mercies and preservatione both by sea and land for he had been in America. A very seasonable and pretious opertunity we had wt him a litle before his departure and wt him were witnesses of the power and presence of the Lord Jn which he passed a way and fell asleep quietly in the Lord upon the 17 7. and upon the 19th was buried being accompanied from Stonhyve where he dyed by freinds and others to the forsd burying ground.

Upon the [ ] day of the [ ] month 1702 William Beattie Jn Bervie dyed at his house yr and was carried from that to the forsd burying ground by freinds and others. he was but mean Jn this world having a smal family and litle business which made him travel many a mile to get bread to them at qch he was very good for it was nothing thought by him to travel seven or eight miles on a first days morning to the meeting and hoome again after the meeting for there was non nearer the place where he lived. . .

James Burness was convinced of the Truth about the year 1669 he was ane honest and faithfull man and did blossom as to his Jnward Conditione in his old age for when he was about or aboue eighty years of age he would sounded forth afeve words in the meeting with such life and zeal that many who hard him would been reached thereby he was poor as to this world but Rich Jn faith he was long sickly but [was] never hard complaine his memory lives among the honest harted that knew him he was removed upon the day of mo 1710. . .

[18. iv. 1713] David Falconar deceased at Kingswells . . . he was a faithfull man and loved them that were such and was Jmprisoned several times for his Testimoney to the Truth.

[17. viii. 1719] it pleased the Lord to Remove from this troublesome world our freind John Scott junior in the prime of his age being only about 32 years and a halfe of age. there was many living opertunities about the time of his sickness and death which was remarkable Many were the exercyses and prayers of freinds for him . . . and also we [?he] felt himself at times Jn a good and sweet frame of mind particularly the night before he departed when he himself said he was pleading w^t^ a merciefull God also that night altho Jn a high fever and death dealling with him his Cousine John Scott Sen^r^ feeling life to Arise Jn him over all unruly Spirits was concerned to take him by the hand and kneel befor his bed and prayed to the Lord that comanded the winds and seas so to settle and quiet his mind that nothing might occur to disturb him q^ch^ accordingly fell so out that all the time he prayed the s^d^ John sounded Jn his heart w^t^ praises to God q^ch^ was a great satisfactione to all concerned and those present w^t^ him at that time. . .

Robert Barclay of Ury eldest son of the author of the Apologie was born att Aberdeen [25. i. 1672] as he had the advantage of the precept and example of his worthy Father and Mother, as well as his Grandfather, so it made a sensible impression upon him in his earlie years much to their comfort. He was scarce out of his Infancy when he discovered a heart devouted to Religion. After he had been a while educate att home, in the eleventh year of his age he accompanied his parents to London

where he became acquainted with George Fox, and other eminent Friends, who rejoiced to see so hopefull an appearance in the son of such a Father. he was att that time left to the tuition of George Keith to be educate with him att his school att Theobalds, where he remained about a year and then returned to Scotland. Afterwards in his sixteenth year of his age he went again with his Father to London, having been a considerable time att Windsor att the Kings Court, where on account of his Fathers interest which created him many dependants, he was much caressed, yet then as well as through his whole life he keept a clean conversation void of offence and may be truly said to have remembred his Creator in the days of his youth About two years after his return home, it was observed especially after his Father's Death, that as he grew in years he dedicated himself more particularly to the great work of Religion which concern ever remained with him. About the 22^{d} year of his age his mouth was opened in a publick manner to praise his Maker and to preach the everlasting Gospell which he continued to do to the end of his time being 75 years and 2 days old. As he had a serious and lively sense of Religion so he laboured to propogate the same in others, and his humble meek behaviour his remarkable charity to the Poor, and other amiable qualities, corasponded well with his Doctrine his testimonys were never tedious to the hearers, nor unseasonably delivered what he said being the effect of his duty knowing he was answerable for the talents received: he often visited Freinds in London and severall times other parts of England and Scotland, once he with Andrew Jaffray went by Jnverness to the Highlands, having meetings as they passed along, where no Freinds had ever been before, and though he was free of that Enthusiastick Spirit which sometimes prevails even upon well meaning people, yet he never flenched from what he was convinced was his duty, particularly at the publick Meeting place of the parish he lived in where he was concerned to warn the people to come out of their forms and turn to Jesus Christ whom if they did look unto in faith they should as certainly be healed as those of old were who looked in faith towards the Brazen Serpent which Moses lift up in the wilderness.

In the year 1708 one Garden[5] a Learned and much followed preacher Att Aberdeen tainted with Burignionism having in his writings inveighed against Friends principles Robert Barclay wrote a notable answer to it entitled *A Serious Adress to the well meaning followers of Antonia Boureignon* which had so good an effect being printed and dispersed among a great many, that the Sect afterwards dwindled much away: About the 70th year of his age he wrote and caused print a small treatise concerning faith, and after his Death there was found about a sheet of paper wrote with his oun hand upon Charity it was thought his Sickness prevented his enlarging upon so good a subject, for about two years agoe he contracted a weakness which he never quite recovered, though when he was able he was diligent in visiting the Meetings of Friends in the adjacent places and in a meek frame of mind he waited for his change and when much afflicted with sickness he used to repeat not his but the Lord's will be done in everything and a short time before he was speechless one standing by his bed side whispered to another (thinking he had not heard it) that she was surprised to feel such a sweat upon him he answered as with a strong voice this is the sweat which comes before Death and I shall now soon be among the Spirits of Just men made perfect which was among the last of his expressions for he afterwards as it were slept away and expired about the seventh hour in the morning of the 27 of the month called March at his house of Springhall and was interred upon the first of the following month in the year 1747 in the presence of most Friends in the North of this Kingdom and severall of the Gentry who were his relations and also his own Tenants in the plain Decent manner he himself had prescrib'd.

Thou have acted both the Christian and the Gentleman, and indeed to be truely the one is to make a good step towards the other.

HENRY GOULDNEY to SIR JOHN RODES, 1700, in *A Quaker Post Bag*, edited by Mrs. G. Locker Lampson, 1910, p. 77.

[5] This was George Garden, D.D. (1649-1733). He wrote, in 1699, *An Apology for M. Antonia Bourignon* [1616-1680]. At the close of Robert Barclay's *Serious Address*, there is a letter to "George Gardne," from Andrew Jaffray of Kingswell. See Macewen's *Antoinette Bourignon*, 1910, and *D.N.B.*

Notes on the American Descendants of John Reckless, of Nottingham.[1]

The first reference at hand appears in *New Jersey Archives*:—"1677/8, Jan. 29. Mahlon Stacy of Handsworth, Co. of York, England, tanner, to Samuel Reckless of Nottingham, Co. of Nottingham, ironmonger, for 1.15 of a share of West Jersey." This Samuel Reckless is evidently the same Samuel, son of John and father of Joseph, the last named of whom came "to America and settled in West Jersey anterior to 1712." Samuel died at Nottingham, 8 mo. 3rd, 1681, and it is probable that his son, Joseph, as a young man, emigrated to that Province, in West Jersey, to occupy his inheritance. Recklesstown, New Jersey, is a small village, dating back to the early settlement—"it derived its name from Joseph Reckless, one of the pioneer settlers of Chesterfield Township, who owned the land where the village is situated."

During the year 1712, said Joseph Reckless "purchased of John Wright, the mill property known as the Recklesstown Mill for the sum of £500," and "held the same until his death, when, by will, it went to his children." . . . "It remained in the Reckless Family for 111 years, or until 1823, when it was sold by Joseph Reckless," a descendant of the immigrant. It was rebuilt in 1882 and "some of the old oaken frame, as solid as ever, was permitted to remain." It is probably as old as any, if not the oldest mill in the United States, having been "erected before 1701."

From Chesterfield Monthly Meeting Records, we find that on 9 mo. 8th, 1716, at Burlington Meeting, New Jersey, Joseph Reckless (the immigrant) married Margaret Satterthwaite, and had children, Joseph, b. 1717, d. 1718; —John, b. 1718/19, d. 1721;—Anne, b. 8 mo. 2, 1720, m. 12 mo. 25, 1740, George Emlen of Philadelphia, son of George and grandson of George, who came from England to Pennsylvania in 1682. Anne (Reckless)

[1] For a record of John Reckless and his English descendants, see THE JOURNAL, vi. 58, 116.

Emlen died 2 mo. 4, 1816, and in a Philadelphia newspaper, under date of Feb. 10, 1816, appeared the following obituary notice—

Died on the fourth instant, in the ninety-sixth year of her age, Ann Emlen, widow, relict of George Emlen, formerly of this City, whom she survived about forty years—of their posterity (several of whom have held conspicuous stations in civil and religious society, and departed before her) one hundred and forty-seven yet survive in the relation of children, grandchildren and greatgrandchildren; herself long occupied the rank of an exemplary and charitable citizen, fulfilling with much propriety the duties of parent, friend, neighbour and mistress. She retained her faculties to the last; and very shortly before her departure, sensible of its approach, warmly recommended to her numerous descendants to live in harmony and moderation. Her remains, attended by a very numerous train of relations and friends, were interred on the sixth, in Friends' Burial Ground, Mulberry Street.

Their Philadelphia residence was on Chestnut Street, opposite Independence Hall, but it is not now standing.

The fourth and youngest child of Joseph and Margaret (Satterthwaite) Reckless, as appears in the Meeting Records referred to hereinbefore, was Joseph, Jr., b. 3 mo. 27, 1722.

Joseph Reckless, Sr., d. 4 mo. 10th, 1756. His wife, Margaret, d. 2 mo. 19th, 1739. He "served in different township offices seventeen years, the last as Overseer of Highways, 1747." His son, Joseph, Jr., also served in similar capacities from 1750 to 1767. In a genealogical account of the Reckless Family in America, which appears in a History of Burlington Co., N.J., it is stated that Joseph Reckless, Sr., secondly married Elizabeth Fowler, who left no issue. It also states that he had a fifth child, Elizabeth, daughter of his first wife, but her name does not appear in my copy of Friends' Records, as already mentioned. This account of the Reckless Family in the History of Burlington County is evidently not entirely correct, but taken in conjunction with Friends' Records, we have as follows—Joseph Reckless, Jr., "married Anne, daughter of Joseph and Hannah Woodward, and grand-daughter of the first Anthony Woodward." Their children were Joseph, born 10 mo. 29, 1753; Isaac, born 4 mo. 19, 1755; John, born 1756, 12 mo. 30; Robert, born 1758, died the "same year"; Anthony, born 8 mo. 13, 1760; Robert, born 3 mo. 1, 1763; Mary,

born 1 mo. 10, 1765. Anne (Woodward) Reckless survived her husband, Joseph, and married Col. William Shreve of the Revolution.

The Reckless Family about this time apparently drifted away from the Society of Friends. John Reckless married Mary Tallman. Robert Reckless, "a youth —was a soldier in Captain Richard Shreve's Burlington Light-horse during the Revolutionary War. In a skirmish with the Tories and Pine Robbers, under the notorious John Bacon, at Cedar Creek Bridge, Dec. 27. 1782, he fell mortally wounded." Anthony Reckless, when but seventeen, entered the "Sappers and Miners, Continental Army as a lieutenant, served through the whole war, and rose to the grade of Captain. He married Ann, daughter of Peter Tallman, of Burlington County, resided at Recklesstown and died in 1817."

The following Obituary, written by Aaron D. Woodruff, Attorney-General of New Jersey, and published at the time in the Trenton Federalist, shows the estimation in which he was held by the most prominent men in the State—"Early in life he embarked in the cause of the Country, and served with honor in the Revolutionary War until its close. He then entered into the pursuits of domestic life, and it was in this character that his virtues were more conspicuous." "His children were Joseph W.; Ann T.; Eliza E.; and Mary. Joseph W. married twice. His first wife was Hannah, the sister of the late John McKnight, Esq., of Bordentown. She died in 1831. His second wife was Mrs. Mary Anna Patrick, who died in 1849. The children by his first wife were John, b. 1810, married and died without issue. John W., Jr., b. 1812, married twice and died in 1877, leaving issue: Rebecca, Ann, Anthony and Charles. Rebecca married Dr. Canfield (G.W.)." Ann died young. "Anthony married Mary E., dau. of Gilbert Seaman, Mayor of Hightstown and had children, viz.: William M., Charles S., Joseph, Gilbert S. and Jennie S. Charles married Gertrude, dau. of Edward Stevenson of Brooklyn, N.Y."

On a recent visit to Recklesstown, the writer was told that no one by the name of Reckless now lives there. It would be somewhat difficult to trace all of the

Reckless descent in this country to the present time, and I therefore hope that this short sketch will suffice for the present. JAMES EMLEN.

Philadelphia, Pa.

Thwarted Marriage Proposals.

The following Minutes are taken from the records of Philadelphia Monthly Meeting as printed in the *Publications of the Geneal gical Society of Pennsylvania*, vol. iv., no. 2—March, 1910 :—

" 27th of 10th Month, 1695.

The matter in relation to Hannah Day being spoken to at this meeting, Friends tenderly advised her not to Entertain William Rakeshaw Richard Sutton, nor any other person in order to marriage untill a certain account shall come of her husband John Day's death, and do likewise advise William Rakeshaw & Richard Sutton being both present to desist all farther applications to her in relation to marriage, that so the truth may be kept clear in that behalf and friends desire Samuel Carpenter & John Parsons to assist the said Hannah in the management of her affairs."

The years pass, and Hannah Day and other Friends from the Women's Meeting present couples to the Men's Meeting in order to marriage. Not till some four years later does she appear herself again before Men Friends, and then it is not with either of the two Friends mentioned in the previous Minute, but with James Atkinson. In this proposal she was, however, no more successful than on the previous occasion. We wonder how the matter was finally settled, and whether John Day ever turned up again.

" 30th of 4th Month, 1699.

Wheras James Atkinson & Hannah Day proposed at the last monthly meeting that they intended to marry each other, and desired the consent of friends [they had, apparently, passed the Women's Meeting], whereupon this meeting having taken it into consideration, and nothing appearing that her late husband John Day is certainly dead, although long absent, therefore it is the advice of this meeting that they cannot proceed to marry among friends, and Samuel Carpenter & William Southeby are desired to speak with him about it."

Dr. Fothergill's Prescription for Tender Eyes.

According to Dockter ffothergills advice to J^no^ Pole for his Son :—

Take Rosemary flowers—and Lavender flowers—of Each an Equall Quantity—Then Take as much of them mixed as a man hould^s^ between his finger an Thumb—and put in a Teepot—Then fill the pot with hot water as to make tee and Lett the Patient hould his head over y^e^ Steem of it So as may go into the Eyes—This do goeing to bed every knight.

Rose mary mixd with Tobacko & Smoked—ab^t^ one Quart part rosemary—hath been by Experience found good.

From a MS. book in the possession of Fox Brothers & Co., Ltd., Wellington, Som.

Friends in Current Literature.

Readers, and especially students, of Quaker literature will be deeply grateful to Mrs. Godfrey Locker Lampson, *née* de Rodes, for allowing the letters to be made public which appear in *A Quaker Post-bag*, published by Longmans, at 8s. 6d. net, with Introduction by the Right Hon. Augustine Birrell. These letters, eighty-two in number, were, with slight exception, written to Sir John Rodes, Bart., of Barlbrough Hall, near Chesterfield (b. c. 1670, d. 1743, the dates given by Augustine Birrell are incorrect). The letters were from William Penn (5), Lady (Martha) Rodes, mother of Sir John (16), Henry Gouldney (31), John Tompkins (28), and Silvanus Bevan (2). Although showing evidence of deep religious feeling, the letters are not so full of expressions of this feeling as many others of the period or of earlier date. William Penn's first letter is occupied with suggestions for a right expenditure of time and for the best reading for a man of leisure like Sir John. Most of the writers urge a more active life and a fuller advocacy of Quaker principles, "I have often begrug'ed thee thy unactive life. Gett abroad and mix with liveing friends," p. 10; "I am not for thy keeping too much at home," p. 62; "I must not have thee a domestick. Put thy selfe upon a suteable conversation," p. 63; Barlbrough is described as a "mellanchally Cell," p. 100; "that Corner," p. 125; and "that large prison," p. 190. Sir John was urged again and again to take to himself a wife—"a proper companion for thy selfe," p. 65; "marriage is a subject I thought of laying aside, w^n^ writeing to thee, but thy reviveing it, altho w^th^ disponding thoughts, leads me to tell thee thy happieness wants compleating untill thou come under that Yoake. I presume thy Visage is more massculine, an agreeable object to the other sex; besides thou have many Oyles and delicious waishes that will sett off a more rugged Countinance, than I believe the fury of thy distemper [small pox] lefft thee," p. 88; "she is Young and hath a great deal of mony, and it's beleeved her Parents would be easy to consent," p. 132; "Thou lets every one step in before thee," p. 192. But Sir John was a bachelor to the end. There are incidental references to Edmond Waller, the Quaker son of the poet, to the Separatists Bugg and Keith, to the doubtful propriety of Penn's second marriage, to the last days of Margaret Fox, and other matters of importance for the study of Quakerism at the time when the earliest of its advocates had nearly all passed away, "orriginalls of the primitive Quakers," as they are called, p. 188. There are also hosts of allusions to the every-day affairs of life.

The authorities at Devonshire House had the opportunity of suggesting a few identifications and giving some general assistance to the Editor, but they did not see either the original letters or the proofs of the book. It is to be regretted that a number of errors have appeared. Isabella *Yeatman* should have been *Yeamans*, p. 15; *Robert* Barclay wrote the *Apology*, not *Thomas*, p. 79; *Tate* Sowle should be *Tace* Sowle; George Whitehead died 1722/3, not 1722 or 1723, p. 102; Crisp, p. 135, was not *Stephen* Crisp but *Thomas* Crisp, the Separatist; the letters range in date

from *1690* to 1742, not *1693*, as appears on the title page. There are beautifully reproduced portraits of Sir John Rodes and his mother, also a view of Barlbrough, and several facsimiles.

In the *Pharmaceutical Journal* for July 30th there is an account of the recent British Pharmaceutical Conference at Cambridge, at which Francis Ransom, F.C.S., of Hitchin, presided. The President is described as "a prominent worker in pharmaceutical research; the son of William Ransom, founder of the firm of W. Ransom and Son, manufacturing chemists, Hitchin, famous for the cultivation of medicinal plants and the distillation of essential oils." A portrait of F. Ransom is given.

A tract by Humphrey Bache, who lived at the Sign of the Snail, in Tower Street, London (d. 1662), entitled *A Few Words in True Love to . . . Parliament*, 1659, has just been reprinted by John Bellows, of Gloucester, for the Rev. Kentish Bache, Vicar of Walford, Ross, a descendant of the author of the tract (Gloucester: Bellows, 7¼ by 6¾, pp. 12, 1s.). This contains a short account of Bache's convincement, resulting in the return to the Excise Office, London, of one hundred and sixty pounds, which he had wrongfully taken by over-charges during a series of years.

The Yorkshire 1905 Committee (Ernest E. Taylor, Bannisdale, Malton, 7d. per doz., 3s. per 100), has just issued a paper by Ernest Dodshun, B.A., on *Strengthening the Teaching Power and the Preparation of the Teacher in our Adult Schools*. This is a portion of an address given at the Skipton Easter Settlement, and is intended to show the openings, practically unlimited, which exist in the Adult School Movement for the best service which men and women can give.

A new and imposing volume of family history is to hand from across the sea, *An Historical Narrative of the Ely, Revell and Stacye Families*, who were among the Founders of Trenton and Burlington in the Province of West Jersey, 1678-1683, with the genealogy of the Ely descendants in America. This handsome volume has been compiled by several members of the Ely family, including Daniel Brittain Ely, of Montclair, N.J., who writes a Preface to it. (New York and London: Fleming H. Revell Company, 9½ by 6¼, pp. 445, $5, with numerous illustrations.)

Two new novels have recently been published, *Chickens Come Home to Roost*, by L. B. Hilles (London: Long, 7¾ by 5¼, pp. 320, 6s.), and *The Forsythe Way*, by Mrs. Fred Reynolds (London: Chapman & Hall, 7¾ by 5¼, pp. 312, 6s.); in each of these there is a Quaker character named Phoebe.

Among interesting articles in the current *Friends' Quarterly Examiner* is one by J. B. Williams on "George Fox and Walker the Ironmonger." It raises several important questions which need elucidation. Some of them will be dealt with briefly in the notes to the forthcoming Cambridge edition of "The Journal of George Fox."

The *Proceedings of Friends' General Conference*, held at Ocean Grove, N.J., in Seventh Month last, can now be obtained separately as a supplement to the "Friends' Intelligencer" (Philadelphia: Fifteenth and Cherry Streets).

The revised *Discipline of the Yearly Meeting of Friends for Pennsylvania, New Jersey, Delaware and the Eastern Parts of Maryland* is now on sale at Friends' Book Store, 304 Arch Street, Philadelphia. It is said to be more systematically arranged and better indexed than previous editions, but none of the essential principles advocated for so long by this Y.M. seem to have been weakened, and declarations on such subjects as theatre-going, card-playing, etc., are more emphatic than before.

Horace Mather Lippincott, Ph.B., has now completed his history of *The Mather Family of Cheltenham, Pennsylvania* (Philadelphia: Lewis J. Levick, 10 by 6¾, pp. 168, $3). Joseph Mather, age eighteen, with others of Bolton, Lancs., sailed from Liverpool in the ship *Submission*, in Seventh Month, 1682, for Maryland. He contracted with Phineas Pemberton, his fellow emigrant, in consideration of his paying the expenses of his passage, he not having the means, to serve him the term of four years, and he fulfilled his contract.

A full report of the *Proceedings of the Celebration of the Establishment of Whitewater Monthly Meeting*, recently held at Richmond, Indiana, has been printed, and can doubtless be obtained through Timothy Nicholson, of Richmond, Indiana. There are over two hundred pages of print and several illustrations.

A sketch of the life of Philip Edward Sewell (1822-1906) has been published by Jarrold & Sons, of London. P. E. Sewell was a son of Mary Sewell (*née* Wright, of Norfolk), who wrote "Mother's Last Words" and "Our Father's Care," and a brother of the author of "Black Beauty." He left Friends when about eighteen, but was ever full of deep religious feeling and philanthropic interests.

Theodora E. Clark, a member of Croydon Meeting, and the senior principal of Croham Hurst School, Croydon, has issued through George Allen and Sons, of London, a rhyming phantasy in three acts, entitled *Some Dreams Come True.* (1s. net.)

The London Friends' Tract Association has had reprinted from the "Friends' Witness," in pamphlet form, under the heading *Friends in Ireland*, an account by Joseph Haughton of some experiences during the rebellion of 1798. It forms an attractive *brochure* of 48 pages, well illustrated, price 2d.

Smith, Elder & Co., of London, have just published *John Bright, a Monograph*, by R. Barry O'Brien, author of biographies of Charles S. Parnell and of Lord Russell of Killowen, with Preface by Augustine Birrell (9½ by 6¼, pp. 270, with portraits and facsimiles, 10s. 6d. net).

The perennial puzzle of Hannah Lightfoot and George III. has been fully treated, if not solved, by Miss Pendered in her latest book, *The Fair Quaker, Hannah Lightfoot, and her relations with George III.* (London: Hurst and Blackett, 9 by 6, pp. 355, 16s.). The author's enthusiasm

for her difficult subject has been unbounded, and she has made use of information gathered from very varied sources, many of them discovered only after long and patient research. The book will prove of much interest to all who have attempted to unravel this mystery, and especially to those in various parts of the world (some of whom have visited Devonshire House) who claim descent from Prince George and Hannah. Chapters II. and VIII., "The People called Quakers" and "The Evidence of the Westminster Minute Book," will be of special interest to Friends.

The Centenary Committee of Bristol Friends which arranged for the celebration recently successfully held, have issued in connection therewith, *One Hundred Years' History of Bristol Friends' First-day (Boys') School*, 1810-1910, with twenty-two illustrations (Bristol: Hemmings, 8½ by 5¾, pp. 35).

The articles by George Aaron Barton, Ph.D., which have appeared in recent numbers of the *Friends' Quarterly Examiner*, have been collected and reprinted in a volume, entitled *The Heart of the Christian Message* (London: West, Newman & Co., 8¾ by 5½, pp. 131, 2s. net).

J. Foster Stackhouse, F.R.G.S., a Friend well known for his skill in drawing, has recently constructed a relief model of Ingleborough and district, N.W. Yorks. An account of this model, with photographic reproduction, has just been issued, entitled *Guide to the Geological Model of Ingleborough and District*, by Aubrey Strahan, M.A., Sc.D., F.R.S. (London: Stanford, price 4d.). We are told in this pamphlet that "the model was constructed by building up a series of accurately gauged layers cut to the contours as shown in the 6-inch maps of the Ordnance Survey, and verified, where necessary, by personal observation of the district."

Another sectional history of the Civil War has appeared:—*Sussex in the Great Civil War and the Interregnum*, 1642-1660, written by Charles Thomas-Stanford, M.A., F.S.A., of Preston Manor, Brighton, Mayor of Brighton for the Coronation Year (London: Chiswick Press, 9 by 6, pp. 354, 10/6 net). The book is of much interest from beginning to end, but that portion of it which refers to Sir William and Mary Springett (always given, *Springate*) is of course, the most interesting to Friends, seeing that Lady Springett became Mary, wife of Isaac Penington. Mary Penington's records of her childhood and first married life and of the tragic death of Sir William Springett at the siege of Arundel, are quoted at some length, and of them the author writes, "They present an unrivalled picture of an aspect of the times not very commonly appreciated—the life of a country gentleman of good degree, a soldier and sportsman, 'an artist in shooting and fishing and making of lines and ordering of baits and things for that purpose'—who was yet a Puritan of the strictest in upbringing and practice, and spent his whole fortune for the service of the Parliament" (p. 111).[1] There are incidental notices of Friends, such as (p. 290), "It is difficult to recognise in the conduct of some of these fanatics [the

[1] See forthcoming *Experiences in the Life of Mary Penington*, edited by Norman Penney, to be published by the Biddle Press, Philadelphia.

new sect of Quakers] any resemblance to the dignified and orderly life of their successors, which secured for them the confidence of their fellow citizens, and made them pre-eminently the bankers of the community." Mr. Thomas-Stanford takes vol. xvi. of the "Sussex Archæological Collections" as authority for Friends, with a reference also to "Joseph Bene," better known as "Joseph Besse"! In his account of King Charles's escape to France after the battle of Worcester, the author might have named Richard Carver, the Quaker seaman who landed the King from his back onto the French shore.

Bernard Thistlethwaite is to be congratulated on the appearance of vol. i. of his *Thistlethwaite Family, A Study in Genealogy*, printed for private circulation by Headley Brothers. In the more than three hundred pages of this well-printed volume, particulars are given of some 1,800 descendants of William Thistlethwaite, of Harborgill, in Dent Dale, N.W. Yorks, and Alice Mason, of the same district, whom he married in 1705. About 4,000 names in all appear. The book has been issued to subscribers; a few copies remain, for which application should be made to the author, at Great Ayton, Yorkshire.

Friends in charge of Preparative Meeting Libraries would do well to write to Ernest E. Taylor, Bannisdale, Malton, Yorkshire, for the *Friends' Library Leaflet* just issued by the Yorkshire 1905 Committee They will find most useful hints regarding suitable books to add to the libraries under their care.

NORMAN PENNEY.

A Letter on Tithes, 1763.

The following is a Coppy of what I Sent W^m^ Jesse y^e^ Parson of Wellington when I belive'd it my Duty Not to Hire y^e^ Ministry.

Where as my Education and proffession ffrom my youth to this time, hath been with and amongst y^e^ People called quakers, whose ffaith in God and our Lord Jesus Christ is that what is contained in y^e^ Holly Gospell, Spoken by our Saviour and his Holly Apostles, are Commandments and precepts, that we in this Life Should Example and ffollow as much as in our power is, And Seeing our Blessed Saviours Commands in his direction for preaching y^e^ Gospell is ffreely y^e^ have receved ffreely Give—We ffrom this command belive that we in no manner ought to Support a Ministree by ffreely paying for Upholding y^e^ same—and as the Laws made ffor tender Consiences Gives ffree power for recovering all Such Claimes by Warrant of Distress—So I hope ffriend Jess who I can truly Say I much Esteem and haue Love and respect ffor will use the most kind method in recovering what I doubt Not but hee thinks his Just due—ffor I dare not any Longer pay it in y^e^ manner it hath hitherto been done Least I Loose that Dearly Beloved peace of God in my Soul which I Can truly Say I Esteem of moor value then the whole World.

Probably written by a member of the Were family. From a MS. book in the possession of Fox Brothers & Co., Ltd., Wellington, Som.

Obituary.

Our friend, John Handley, who died on the 13th October, will be greatly missed, especially by those interested in historical research. "He was born in 1836, in the farmhouse at Brigflatts, which adjoins the Meeting House where he worshipped all his life, and where he is now laid to rest beside generations of his ancestors" *The Friend* (London). His great store of information on local Quaker and other matters was always at the disposal of enquirers; he was of much assistance in the preparation of notes to the forthcoming Cambridge edition of the *Journal of George Fox.*

John Crook and the Haunted Room.

Our friend John Crook (1617-1699) was brought by an informer before a justice of peace for preaching in a meeting, and the justice being a moderate man was loath to send him several miles to prison so late in the evening as he was brought before him, and told the informer to call in the morning, and he would then hear his accusation; and told John Crook as he appeared a decent man he should have lodgings in his house that night if he had no objection to lie in a room which his servants said was haunted, no other being unoccupied as he had company on a visit to him. John expressed his acknowledgment for this favour and accepted the offer. He was kindly entertained, and had much conversation with the company on religious subjects, with which he and they appeared well pleased. He was shewn to his lodgings at the farther end of a long gallery by the justice himself, and slept well untill about one clock, and then awoke with the overflowings of sweetness and peace covering his mind and such intimations of divine favour as greatly refreshed him. Just at this time a rattling noise was heard along the gallery, which held for some time, and on ceasing, a shrill voice, as if coming through the key hole of the chamber door (said), "You are damned," repeating it three times. John answered, "Thou art a liar, for I feel this moment the sweet peace of my God flow through my heart." All the noise and voice then ceased, and John soon fell asleep, and did not awake untill about his usual time of rising. He then walked about the garden waiting for the justice's rising; soon after which a servant man came up to him, fell on his knees and begged his pardon, and that he would pray to God to forgive him; and then confessed that it was he who made the noise near his chamber in the night, and spoke those wicked words, but that his reply pierced him to the heart: He informed John how his master had been robbed by him and others for years past, and concealed their practices by the pretence that the house was haunted. All this, at John's request, the servant confessed to his master with penitence and obtained his pardon, as John did his dismission from the informer; and this servant soon after became an honest friend and minister.

FROM A MS. IN D.

Index.

Aberdeen, 15, 32n, 92, 95, 98, 103-113, 184, 187, 188, 190.
Abraham family, 40, n, 141.
Acadians, 89.
Ackworth School, 31, 90, 110, 156n.
Adams family, 120.
Adamthwaite, Richard, 18.
Adamthwaite, William, 18.
Adkins, John, 145.
Airey, Ann, 183.
Airey, Joseph, 183.
Airey, Sarah, 183.
Airey, Thomas, 19.
Aiskell, Michael, 19.
Alcester, 16.
Alcombe, 88.
Alderson, Dorothea, 19, n.
Alderson, John, 145, n.
Alderson, William, 183.
Allard, ———, 120.
Allardice, 94, 96, 113.
Allen, John, 90.
Allen, William, 30, 31.
Allonby, 44, 45.
Alment, Anne, *aft.* Garratt, 47.
America, 4, 6, 27-29, 36, 61, 89, 119, 121, 143, 145n, 155n, 156, 166, 187.
American Revolution, 82, 193.
Amersham, 64.
Amsterdam, 12, 82, 83, 137.
Anabaptists, 117.
Anderson, Margaret, 92.
Andrew, Benjamin, 141.
Angus, 184.
Annual Monitor, 32n.
Antrim, 22.
Appleton, L., *Urso d' Abitot*, 38.
Arber, ———, *Pilgrim Fathers*, 34.
Arbuthnot, 96, 113.
Arris, Thomas, 117.
Arrow, 13, 14.
Arthuret, 82n.
Arundel, 198.
Ashbridge, Elizabeth, 142.
Asiby, Elizabeth, 64.
Ashford, Mary, *aft.* Balkwill, 118.
Askews of Marsh Grange, 121.
Ataway, Sarah, 64.
Atherton, Rebecca, 29.
Atkinson, George, 92.
Atkinson, Hannah, 183.
Atkinson, James, 194.
Atkinson, John, 45.
Audley, Jane, 18.
Avenue, The, 81.
Avon, 42.
Avsnack, William, 98.
Axtill, Mary, 64.
Aylesbury, 64.
Bache, H., *Few Words*, 196.
Backhouse, Jonathan, 17.
Bacon, John, 193.
Badery, Andrew, 132.
Bain, John, 185.
Baker, J. Allen, 121.
Baker, J. Gilbert, 30-32.
Baker, Mary, 64.
Bakewell, Robert, 145.
Baldock, 36, 115.
Baldwin, Elizabeth, 64.
Balkwill, F. P., *Poems*, 118.
Balkwill, Joseph H., 118.
Balkwill, Mary, *form.* Ashford, 118.
Ball, Joseph, 45.
Ball, Richard F., 46.
Ball, Sarah, 64.
Ballidarten, 68, 70.
Ballitore, 23,
Baltimore, Md., 121.
Banbury, 75.
banishment, 43, 98.
baptism, 18, 28, 95.
Baptists, 28, 34, 50n, 76.
Barbados, 65, 93, 142.
Barber, William, 141.
Barclay family, 47, 98.
Barclay, Abram Rawlinson, 79n.
Barclay, A. R., *Letters*, 42.
Barclay, Christian, 185.
Barclay, David, colonel, 91, 96, 186, 188.
Barclay, Priscilla, 39.
Barclay, Robert, 10, 14, 15, 33, 91-98, 109, 184, 185, 188, 195.
Barclay, R., *Apology*, 155.
Barcroft, Henry, 88.
Barcroft, Joseph, 88.
Bardolfe, Edward, 132.
Barlbrough Hall, 195.
Barlow, Dr., 10.
Barnard Castle, 17.
Barnard, E. K., *Dorothy Payne*, 38, 114n.
Barnardiston, Frances, *form.* Waldegrave, 43, 44.
Barnardiston, Giles, 39n, 43.
Barrow family, 37.
Barrow in Furness, 3.
Barton, G. A., *Christian Message*, 198.
Bates, Benjamin, 39.
Bannerman, Mary, 93, 110,
Baxter, Richard, 50n.
Bayliston, 92.
Bayly, William, 42.
Beacon Controversy, 36, 143.
Bealing, Benjamin, 29, 136n.
Bean, James, 108, 109.
Beattie, Jean, 98.
Beattie, Robert, 98.
Beattie, William, 96, 187.
Beaufoy, Mark, 30.
Beccles, 144.
Beckerings Park, 79.
Bedford, 26, 67, 79.
Bedfordshire County Records, 55, n, 79.
Beeby, Nicholas, 45.
Belch, Susanna, 64.
Belhaven, Lord, 47.
Bellamy, Adey, 151.
Bellers, Fettiplace, 30.
Bellers, John, 30, 31.
Benezet, Anthony, 82, 89.
Bennet, Richard, 11.
Benson family, 89.
Benson, George, 183.
Benson, Gervase, 142.
Benson, John, 45.
Bentley, Dr., 10.
Berrey, Anne, *aft.* Devonshire, 88.
Bervie, 96, 187.
Besse, J., *Sufferings*, 42, 62, 101n, 103n, 139n, 150.
Bevan family, 4, 30.
Bevan, Silvanus, 195.
Bevington, Timothy, 145, n.
Bevis, Margaret, 98.
Bickerton, Thomas H., 83.
Bidwell, William, 144.
Bigg, Ann, 64.
Bilger, Daniel, 51.
Binns, H. B., *Lancaster*, 58n.
Biographical Catalogue, 32n.
Birch, Dr. Thomas, 30, 31, 51n.
Birrell, Augustine, 195, 197.
Blackstone, George, 141.
Blaise Castle, 31n.
Blamire, Thomas, 183.
Bland, Michael, 45.
Bland, Thomas, 45.
Bleckly family, 5.
Blois, 90, 151ff.
Bolton, 197.
Bond, Jennet, 141.
Boorne, James, 48.
Boothan, Elizabeth, 19.
Bordentown, N.J., 193.
Boston, Mass., 28.
Bourignon, Antoinette, 82, 190, n.
Bourne, Benjamin, 67n.
Bovell, Elizabeth, 18.
Bovey, 145.
Bowen, Deborah, 141.
Bowen, Miriam, 183.
Bowen, Peter, 47.
Bownas, Samuel, 182.
Bowring, Sir John, 133.
Bowstead, John, 97.
Boyle, Hon. Robert, 51, n, 53, n.
Brabançon, 13.
Bradford, ———, *History*, 34.
Bradford, William, 42.
Bradninch Coop, 134.
Brady, George S., 30-32.

Brady, Henry B., 30, 31.
Braithwaite, J. Bevan, 36.
Braithwaite, William C., 2, 3, 150.
Branton, 89.
Breach, 61, 62.
Brice, Giles, 134.
Bridgwater, 144.
Brigflatts, 200.
Bright, John, 197.
Brignall, J——, 53.
Bristol, 36, 48, 65, 79, 88, 140, 144, 198.
Bristol Monthly Meeting, 116.
Bristol Two Weeks Meeting, 116.
Broadhead, James, 88.
Brockbank, J. George, 44, 45.
Brocklesby, Richard, 45.
Brocklesby, Richard, 88.
Brocksopp, John, 61.
Bromley family, 53, n.
Brooklyn, N.Y., 193.
Brown, A. K., *Ellwood*, 121.
Brown, A. W., *Evesham*, 12n, 14n.
Brown, Daniel, 72.
Brown, Jane, 64.
Brown, Joseph, 72.
Brown, Richard, 72.
Browne, Sir Richard, 26.
Brownsword family, 83.
Bryarley, Deborah, 64.
Buckingshamshire, 55, 63, 64, 151.
Buckinghamshire Highways, 119.
Budge, F. A., works, 45-47.
Bugbrook, 119.
Bugg, Francis, 195.
Bugg, F., works, 2, 10.
Bull and Mouth, 73, 119, 138n.
Bund, Willis, 38.
Buntingford, 132.
Burgh sub Mora, 18, 19.
burial grounds, 3, 45, 77, 119, 132, 186.
burials, 5, 18, 117.
Burke, Richard, 20.
Burlington, N.J., 191, 196.
Burness, James, 93, 186, 188.
Burness, Jannet, 186.
Burnet, Elizabeth, 92.
Burnett, Robert, 92.
Burr, A. R. *Autobiography*, 84.
Burrough, Edward, 26.
Burrows, Thomas, 43.
Burton, 19.
Burton, T., *Diary*, 101n.
Bury St. Edmunds, 144.
Bury Visitor, 118.
Bush Hill, 39n.
Butler, William, maj.-gen., 150.
Butterfield, John, 79.

C——, J——, 21.
Cabbalists, 50, n.
Cadbury family, 37.
Cadbury, Barrow, 121.
Cadbury, W. A., *Pumphrey Pedigree*, 37.
Cadrawd, 4.
Cal. S. P. Dom., 25, 34, 99.
Cambridge, 9, 12, 89.
Cambridgeshire, 7, 10, 144n.
Camden Society, 34.
Camm, Thomas, 2n.
Canada, 36.
Candler, Lucy, 39n.
Canfield, Dr., 193.
Canterbury, ship, 122.
Cardiff, 3.
Carlisle, 98.
Carlow, 22, 69.
Carlyle, T., works, 6, 78n.
Carnegie, Andrew, 120.
Carntoun, 186.
Carolina, 65.
Carpenter, Samuel, 194.
Carver, John, 34.
Carver, Richard, 198.
Cash, J. Theodore, 30, 31.
Castlecomer, 63.
Caton MSS., 2.
Caudell, James, 115.
Cedar Creek, 114.
Central Friend, 39.
Chaine, Margaret, 184.
Chalfont, 64.
Chalkley, George, 46.
Chalkley, Thomas, 82.
Challoner, Nicholas, 141.
Chalmers, A., *Dictionary*, 10.
Chalmers, Ann, 111.
Chamber, Grace, 182.
Chamber, Robert, 182.
Chambord, 90, 151-180.
Chapman, George, 141.
Chapman, Ingram, 37.
Chapman, Mary, 3.
Chapman, William, 37.
Charles I., 102.
Charles II., 25, 73, 74.
Charles, Ralph, 132.
Charles, Simon, 132.
Charles Town, 67.
Charlotte, Princess, 45.
Chase, E. B., *Trans-Continental Sketches*, 80.
Chase, Pliny Earl, 80.
Chauncey, John, 113.
Cheltenham, 48.
Cheltenham, Pa., 197.
Chesapeake Bay, 28.
Chesham, 64.
Cheshunt, 117, 141.
Chester, 120.
Chester, Benjamin, 141.
Chester, Edward, 141.
Chesterfield, N.J., 191.
Chetham Society, 3.
Chicago, 80.
Chicke, Edward, just., 150.
Chiffinch, Thomas, 25.
Chiffinch, William, 25.
Child, Ann, 64.
Child, Elizabeth, 64.
Chorley family, 83.
Christliche Welt, 118.
Christmas, Jonathan, 39n.
churches, speaking in, 184, 185.
Churchman, John, 82.
cipher, 146.
Cirencester, 42.
Civil War in Sussex, 198.
Clare, 43.
Clarendon, Earl of, 181.
Clark family, 37, 114.
Clark, J. Edmund, 80.
Clark, T. E., *Some Dreams*, 197.
Clarke, L., 5, 89.
Claverham, 88, 144.
Cleasby, Mary, 20.
Cleasby, Thomas, 20.
Clements family, 89.
Clemesha family, 5.
Clemesha, H. W., 89, 100.
Clibborn, J——, 72.
Clipsham, Margery, 64.
Clonmel, 156n.
Clothier, Katherine, *aft.* Holman and Dymond, 88.
Coddington, 141.
Codnor, 61.
Coggeshall, 43.
Coitfield family, 87.
Coke, Roger, 52, n.
Coles family, 38.
collections, 138n.
Collinson, Peter, 30.
Collumpton, 133-135, 144.
Compton, E. Harrison, 120.
Compton, Edward T., 120.
Compton, Theodore, 120.
Congénies, 151, 155n.
Connaught, 72.
Constantinople, 12.
Conway, Anne, 7-17, 30, 49-55, 89.
Cook, Captain, 37.
Cooper, Joseph, 183.
Cooper, Margaret, 64.
Cooper, Martha, 64.
Copeland, Agnes, 183.
Cork, 47, 88.
Cornwall, 140, 145.
Cornwell, John, 43.
Corston, William, 58.
Costard, Ann, 64.
Costard, Mary, 64.
Couston family, 86, 87.
Coventry, 145.
Cradock, William, 11.
Cragg family, 83.
Crawley, Thomas, 141.
Crawshaw, M. Ethel, 118.
Crewdson, Elizabeth, 183.
Crewdson, Rachel, 183.
Crewdson, Thomas, 183.
Crisp, Samuel, 46.
Crisp, Stephen, 45, 46, 195.
Crisp, Thomas, 195.
Crompton, William, 134.
Cromwell, Henry, 102, n, 104.
Cromwell, Oliver, 37.
Cromwell, Richard, 150.
Crook, John, 79, 200.
Croot, Peter, 141.
Cropper, James, 89.
Crosfield, H. C., *For Three Kingdoms*, 36.
Crosfield, Jane, 183.
Crosfield, John D., 21, 88.
Cross, Mary, 65n.
Crouch, Elizabeth, 64.
Crow, William, 89.
Crowley, R. H., *Hygiene*, 119.
Croxton, Valentine, 19.
Cruikshank, Robert, 4n.
Cudworth, Dr. Ralph, 51, n.
Culcop, Widow, 104.
Cumber, Charles, 84.
Cumberland, 32n, 45, 82, 89, 146.

Cumberland and Westmorland A. and A. Soc., *Transactions*, 121.
Curtis, A. C., *Quaker Grey*, 142.
Curtis, W., *Botanical Magazine*, 45.

Dacorum, 113.
Dalton, John, 30, 31.
Daltonian, 120.
Dancer, Judith, 64.
Danson, Benjamin, 183.
Dantzig, 136n.
Darman, John, 141.
Davies, Dr. John, 7, 8, 10.
Day, Hannah, 194.
Day, John, 194.
De Cou, Anna M. P., 89.
Deacon, Deborah, 64.
Deaves, Henry, 68.
Dell, Martha, 64.
Denby, 62.
Dennis, 145.
Dennison, Anne, 20.
Dennison, Peter, 20.
Dent Dale, 199.
Derbyshire, 61.
Descartes, Réné, 16, n.
Devonshire, 10, 133, 140, 145, 150.
Devonshire House, 3, 40n, 82, 89, 138n, 146, 195.
Devonshire, Joseph, 88.
Dewsbury, William, 92.
Dexter, ——, *Pilgrims*, 34.
Diamond, A., *William Wilson*, 35.
Diamond, Richard, 47.
Dickinson, Thomas, 66.
Dickson, Elizabeth, 107, 110.
Didiston, 48.
Dillwyn, L. W., 30.
Dimsdale, Dr. Thomas, 30.
disownments, 114.
Dixon, Jeremiah, 30.
Dodgson, Elizabeth, Sen., 183.
Dodshun, E., *Teaching in Adult Schools*, 196.
Donaldson, David, 96.
Dorsetshire, 141, 150.
Douglass, Robert, 92.
Down, 22.
Drayton, 33.
dream, 97.
dress, 38, 39, 54, 78.
Dry, Elizabeth, 141.
Drywood, Thomas, 43.
Dublin, 69, 72, 104.
Dugdale, ——, *Warwickshire*, 14.
Dukinfield, 44.
Dundas family, 48.
Dundee, 184.
Dunkley, William, 119.
Dunn, Samuel, 132.
Dunstable, 140.
Dunston, ——, 65n.
Durham, 32n.
Durham, Co. of, 182.
Dyer, Mary, 36.
Dymond, Francis W., 90.
Dymond, Philip, 88.

East Allington, 10.
East Jersey, 42.
East Lothian, 47.
Eastern Shore, 28.
Eccleston, Theodor, 136n, 138n.
Ecroyd family, 119.
Eddington, A. S., *Results*, 35.
Edgworth, 119.
Edinburgh, 47, 48, 83, 86, 91, 92, 95, n, 96, 105, 111n-113.
Edmondson, William, 37, 39n.
Edmund, Mary, 5, n.
Edmund, Thomas, 5, n.
education, 19, 37, 39, 45, 46, 74, 81, 84, 87, 105-113, 156n.
Edward VII., 122.
Elgin, 93.
Elizabeth Town, 42.
Elkins, John, 141.
Ellicote, Robert, 133.
Ellis, John E., 121.
Ellon, 105n.
Ellwood, Mary, 64.
Ellwood, Thomas (Bucks.), 63.
Ellwood, Thomas (Cumb.), 44.
Ellwood, Thomas, 26n, 121.
Elly, Samuel, 21, 23.
Ely Family History, 196.
Elys, Edmund, 7-10.
Emeldoun, 184.
emigration, 4, 47, 48, 61, 84, 122, 142, 197.
Emlen family, 191.
Emlen, James, 194.
Emlen, Samuel, 82.
Enfield, 141.
Enniscorthy, 21, 23, 24, 68, 69.
Episcopalians, 18.
Equinox, 9n.
Essex, 2, 47, 141.
Evans, G. Eyre, 135.
Evans, Peter, 142.
Evans, Robert, 102.
Evans, T. C., 4.
Evesham Friends, 12n, 14n.
Ewbank, Ann, 20.
Ewbank, Thomas, 20.
Exeter, 133, 145.
Exton, Francis, 132.
Exton, John, 132.
Exton, Mary, 132.
Exton, Peter, 132.
Eyles, John, 65.

Fage, Anthony, 115.
Fairer, Thomas, 18, 19.
Fairman, William, 98.
Falconar, David, 92, 186, 188.
Falconar, Margaret, 186.
Faldo, J., works, 9.
Falmouth, 146.
Familism, 15, 50, n, 53
Fare, Richard, 132.
Farfax, Arthur, 44.
Farrer, Thomas, 183.
Fawcett family, 18, 19.
Fearon, Peter, 185.
Fearon, Thomas, 95.
Fell daughters, 3.
Fell, Henry, 142.
Fell, Leonard, 3, 40, 140, 142.
Fell, Lydia, 4.
Fell, Margaret, 2, 3, 26, 40n, 140-142.
Fell, Mary, 25.
Fell, Susan, 74, 75.
Fell, Thomas, 183.
Fendall, Elizabeth, *a/t.* Devonshire, 88.
Fenton, William, 43.
Fern, Peter, 185.
Ferne (Fearon), Thomas, 95.
Fetteresso, 184.
fiction, 89, 196.
Field, John, 136n.
Fifth Monarchy Men, 26.
Finch family, 11.
Finch, Sir H., 7, 51-53.
Finch, Sir John, 30.
Finch, John, 132.
Fincham, 58.
Finlastoune, 95.
Finracie, 93.
First Day Schools, 81, 198.
F.P.T., 2n, 99, 133.
Firth, C. H., works, 36, 56, 101n.
Fisher, Mary, 38.
Fitts, Jonathan, 65, 66.
Flamstead End, 141.
Flaunden, 64, n.
Fleetwood, Hesther, 64.
Fleming, Daniel, just., 146.
Flemish, 38.
Fletcher, Isaac, 30.
Flore, 119.
Flounders family, 143.
Flushing, 27.
Folkestone, 144, n.
Forbes, Barbara, 92.
Forbes, James, 98.
Forbes, Timothy, 98.
Ford, Philip, 74.
Forsaith, Margaret, 92.
Forster, Sarah, *a/t.* Abraham, 40n.
Forster, William, 32n.
Forster, William E., 30, 32.
Fothergill family, 24, 143.
Fothergill, Dr. John, 30, 67, 194.
Fountainhall, Lord, *Decisions*, 95n.
Fowler, Bishop, 55.
Fowler, Elizabeth, *a/t.* Reckless, 192.
Fox Brothers, 122, 144, 194.
Fox, Edward, 145.
Fox, George, 2, 4, 5, 14, 33, 34, 36, 37, 39-44, 50, n, 53, 62, 74, 76, 78, 79, 84, 86, 97, 137n, 146, 181, 189, 196.
Fox, George, 33, 118.
Fox, G., *MS. Journal*, 24, 42, 90, 196, 200.
Fox, Joseph, 53.
Fox, Joseph H., 122, 144.
Fox, Margaret, 40, 74, 75, 195.
Fox, Mary, 79.
Fox, Robert Were, 30.
Fox, Thomas, 144.
Fox, Wilson 30.
Frame, Richard, 42.
France, 6, 33, 47, 99, 151-160.

Frankland, Henry, 27-29.
Freame family, 42.
Freeman, Henry, 144.
Freeman, James, 65.
Freeman, Joseph, 144.
Freeth, John, 72.
Frenchay M.M., 116.
Fretwell, John, 62.
Fretwell, Lord, 73.
Friend (Phila.), 155.
Friends Ancient and Modern, 35, 121.
Friends, Ancient estimates of, 8, 15, 40, 56.
Friends, Modern estimates of, 33, 81, 157ff.
F.Q.E., 8n, 12n, 90, 118, 196, 198.
Friends' Year Book, 83.
Fritchley, 61.
Fry, Sir Edward, 30, 31.
Fry, Elizabeth, 81.
Fry, Margery, 135.
Fry, Thomas, 135.
Fry, William, 76.
Fryer, Benjamin, 183.
Fuller and Holme, *Compendious View*, 101n, 103n.
Furly, Benjamin, 83.
Furness, 3.

Galton family, 36.
Garden, George, D.D., 190, n.
Gardener, Joyce, 64.
Gardner, Peter, 98.
Garratt family, 47.
Garryroan, 71.
Gaskin, R. T., *Whitby*, 37.
Gatchell, T——, 22.
Gawthrop, Thomas, 183.
Gaythorpe, Harper, 3, 121.
Gee, George, 2, 44.
Gelley, Alexander, 92.
Gelley, Rachel, 111.
Gelley, William, 107.
Genealogical paragraphs, 20, 60, 62, 75, 113.
Geneva, 6.
Gentleman's Magazine, 13.
George III., 197.
George V., Souvenir of Presentation to, 122.
George, Dr. Robert, 104.
Gerard, Isobell, 110.
Germany, 39n, 46, 121, 136-139, 155n, 167.
Gerrard, Robert, 98.
Gibbins, Frederick J., 5.
Gibbins, F. William, 4.
Gibbs, John, 119.
Gilford, 73.
Gilsland, 89.
Glasgow, 6.
Glenny, David, 109.
Glenny, John, 107, 109, 113.
Glenny, Lilias, 111.
Glenny, William, 107, 108.
Gloucester, 55, n.
Gloucestershire, 31n, 42.
Goff family, 69, 70, 72.
Goffs Bridge, 68.
Goodall, John, 44.
Goouch, S——, 71.
Gordon, Alexander, 109.
Gore, Mary, 116.
Goulding, Thomas, 43.
Gouldney, Henry, 46, 190, 195.
Gracechurch Street, 138n.
Graham, George, 33.
Graham, John W., 44, 45.
Grave, John, 94.
Grave, William, 146.
Gray family, 36.
Gray, Elizabeth 64.
Gray, George, 104.
Green, J. Wilmer, 120.
Green, Joseph, 82.
Green, Joshua J., 17, 45, 120.
Greene, Nathaniel, gen., 115.
Greenwich, 45, 54n.
Grégoire, Bishop, 155, n, 157.
Greinton, 141.
Grellet, Stephen, 60.
Gresingham, Martha, 64.
Grimsdel, Alice, 64.
Grindell, 134.
Grove, Silvanus, 47.
Grubb, E., works, 83, 120, 121.
Grubb, J., *Diary*, 156n.
Grubb, Robert, 154, 156-160, 163, 165.
Grubb, Sarah (Tuke), 156n.
Grundtvig, Bishop, 37.
Gummere, A. M., *Quaker in the Forum*, 84, 121.
Gurney, Hudson, 30.
Gurney, Joseph John, 59.
Gurney, Priscilla, 84.
Gwin, Thomas, 47, 90.

Hackertown, 96.
Hague, The, 32n.
Halberton, 134.
Hall, Grace, *aft.* Chamber, 182.
Hall, Grace, *aft.* Pearson, 182.
Hall, James, 182.
Hall, Jane, 18.
Haliday, James, 91, 93, 184.
Hamburg, 136n, 139.
Hammerfest, 31n.
Hampshire, 76.
Hampstead, 144n.
Hampton, John, 93.
Hanbury family, 32.
Hanbury, Daniel, 30.
Hanbury, Richard, 5.
Hancock, John, 24, 69, 70.
Handley, John, 200.
Handsworth, 191.
Harbeus, 136n.
Harborgill, 109.
Hardshaw M.M., 29, 116, 143.
Harford Family, 36.
Harford, John S., 30.
Harrison, John, 183.
Harpenden, 141.
Harris, Edward, 5.
Harris, Jane, 89.
Harris, J. Rendel, 35, 121.
Harris, Richard, 89.
Harris, Samuel, 141.
Harrison, Edward, 183.
Harrison, Elizabeth, 64.
Harrison, George, 2.
Harrison, John, 132, 183.
Harrison, Thomas, 183.
Hart, Priscilla, 141.
Hart, Thomas, 65.
Harvey, Francis, just., 150.
Hassen, Gharret van, 47.
Hatton, Thomas, 142.
Haughton, Hannah, 23.
Haughton, Joseph, 197.
Haughton, Samuel, 22, 68, 69.
Haverford, 80.
Haverhill, 2.
Haw, Daniel, 183.
Haydock, Roger, 118.
Hayes, J. Russell, 37.
Hayes, J. R., *Whittier*, 120.
Heath, Joseph, 145.
Heemskerck, Egbert, 120.
Helmont, F. M. van, 11-16, 49, n, 51-55.
Hemel Hemstead, 113.
Henderson, ——, 48.
Herbert [George], 11.
Hertford, 43.
Hertford, Marquis of, 16.
Hertfordshire Sessions Rolls, 98, 113, 115, 117, 141.
Hewes, Thomas, 43.
Heydon, 7, 10.
Hide Heath, 63.
Higginson, Edward, 144, n.
High Wycombe, 151.
Hightstown, 193.
Hilles, L. B., *Chickens*, 196.
Hilton family, 19.
Hinderwell, ——, *Scarborough*, 2.
Hingston, James, 145.
Hitchin, 144, 196.
Hoartown, 68.
Hobbes, Thomas, 52n.
Hodden, Major, 101-103.
Hodge, Barbara, 95n.
Hodgkin, Dr. Thomas, 36.
Holberton, 145.
Holden, J., *Has Prayer?* 38.
Holland, 34, 38, 39n, 46, 47, 83, 167.
Holliday, Isabella, 19.
Holliday, James, 91, 93, 184.
Holm, Elizabeth, 18.
Holm, John, 18.
Holman family, 88.
Holmden, Annie H., 155.
Holmes, Captain, 56-58.
Holt Castle, 53n.
Hookes, Ellis, 26.
Hooton, Elizabeth, 62.
Hopwood, Samuel, 145, n.
Horne, Daniel, 183.
Horrocks family, 119.
Horsham, 2.
Horsleydown, 40, 46, 138n.
Howard, J. Eliot, 30, 32.
Howard, Luke, 30-32.
Howell, Arthur, 82.
Howgill, Francis, 140.
Hubbersty, Stephen, 2.
Hubberthorne, Richard, 2.
Huggens, Jacob, 136n.
Hull, 5, 141, 146.
Hume family, 47.
Hume, Sophia, 67.
Humphrey, Thomas, 43.
Hunt, John, 67.
Huntingdonshire, 144.
Hutchinson, Hugh, 93.
Hutchinson, Sir J., 30-32.
Hutchinson, John, 19.

Ilminster, 144.
Independents, 117.
Indians, 82, 114, 156n.

Informers, 67.
Ingleborough, 198.
Ingoldsby, 7, 10.
Ingoldsby, Henry, col., 58.
Inverness, 98.
Inverury, 111.
Iolo MSS., 4, 5.
Ireland, 12, 14, 21-24, 27, 35-37, 39n, 47, 48, 56-58, 88, 101-104, 111, 142, 156, 167, 181, 197.
Ireton, Henry, gen., 47.
Irish Friend, 82n.
Irish Rebellion, 21-24, 68-72.
Izard, John, 115.

Jacks, John, 141.
Jacks, Richard, 141.
Jackson, Isaac, 22.
Jackson, Mary, 29.
Jackson, Ralph, 104.
Jacob, Richard, 21, 22, 24, 70, 71.
Jacob, Thomas, 69, 71.
Jaffray, Alexander, 92.
Jaffray, Andrew, 93, 185, 189, 190n.
Jaffray, Margaret, 98, 110.
Jaffray, Patience, *aft.* Miller, 112.
James II., 36.
James, H. *Little Tour*, 90.
James, Mary, *aft.* Waldenfield, 39.
James, Nathaniel, 39.
James River, 29.
Jameson, William, 105n.
Jansenites, 83.
Jaulmes, E., *Quakers Français*, 151.
Jay, Allen, 84, 121.
Jay, Martha A., 121.
Jay, Stephen, 43.
Jedburgh, 113.
Jenkin, Arthur P., 90.
Jennings, Ann, 64.
Jennings, John, 65, 66.
Jerseys, 27, 28, 42, 43, 96.
Johns, Jane, 64.
Johnson family, 43.
Johnson, Frank, 23.
Johnston, John, 185.
Johnstoun, Elizabeth, 92.
Jones family, 36.
Jones, Charles, 36.
Jones, Rice, 50, n.
Jones, R. M., works, 120.
Jordans, 120, 121.
Joy, Mary, 65n.
Jovse, William, 132.
judgments, 95, 96, 184.

Kansas, 39.
Kello, Isobel, 92.
Keith, ——, *Councillors*, 47.
Keith, George, 10, 14, 49-52, 54, 92, 95, 185, 189, 195.
Keith, Robert, 112.
Kelly, C. H., *Memories*, 84.
Kelso, 113.
Kelyng, Sir John, 26.
Kemp, Joan, 39n.
Kendal, 2, 36, 141, 142, 182, 183.
Kendal, Thomas, 183.
Kensall family, 83.
Kensington, 16.
Kensworth, 141.
Kent, 2, 144.
Ker, Margaret, 105, 110, n.
Kettilby, Walter, 52, n.
Kew, 32n.
Key, 146.
Kidder, Dorothy, 64.
Kildare, 23.
Killultagh, 12, 16.
Kilner, Ellinor, 183.
Kilnock, 69.
Kilver, Ellinor, 183.
Kincardine, 95.
King, Nicholas, 117.
Kings Town, R.I., 28.
Kingsley, Jonathan, 141.
Kingswells, 185, 188-190.
Kinier, Alice, 111.
Kinkell, 105n.
Kinmuck, 105-110.
Kinsale, 101, n, 102.
Kinson, 77.
Kirkby Stephen, 20.
Kirktownhill, 96.
Kirkwall, 93.
Knewstubb, Elizabeth, 20.
Knewstubb, Thomas, 20.
Knight, F. A., works, 80.
Knightley, Sir Richard, 150.
Knorr, Mr., 51.
Knowles, J. P., *S. A. Purdie*, 84.
Knowsley, 29.
Kuweidt, John, 144n.

Lago family, 34.
Laithwaite, Hannah, 29.
Laithwaite, James, 116.
Lambert, Sarah, 64.
Lancashire, 79, 146.
Lancaster, 86, 146.
Lancaster, Amer., 27.
Lancaster, Joseph, 58.
Lands End, 145, 146.
Lane, Sarah, 64.
Lansdowne MSS., 56, 103n.
Lanson, Gustave, 90.
Larkin, William, 98.
Larkins Green, 63, 64.
Latey, Gilbert, 138n.
Launceston, 2.
Lawrie, Gawen, 42, 43.
Lawson, Thomas, 74.
Leadbeater, Mary, 23.
Leare, George, 141.
Leighton Buzzard, 55.
Leighton, Deborah, 183.
Leighton, Nathan, 153.
Leithes, Francis, 45.
Leiyes, 92.
Lely, Sir Peter, 17.
Leslie, George, 93.
Lettsom, Dr. J. C., 30.
Lewis, G. K., *Elizabeth Fry*, 81.
Leyden, 34.
Liberty, Thomas, 141.
Liberty, William, 141.
Lincster, 27.
Lightfoot, Hannah, 5.
Lightfoot, Hannah, 197.
Limerick, 56, 58.
Lincolnshire, 7.
Lindsay, David, 96.
Linney, Albert G., 90, 154.
Linskill, Joseph, 37.
Linslade, 55.
Lippincott, H. M., *Mather Family*, 197.
Liskeard, 145.
Lister family, 30-32.
literature, 35-39, 46, 80-84, 118-122.
Lithgow, 97.
Littlecote, 12.
Liverpool, 29, 83, 143.
Livingstone, Patrick, 93, 184.
Llangynwyd, 4.
Llanover, 4.
Llanover, Lady, 4.
Lloyd family, 36.
Locker-Lampson, Mrs., *Quaker Post Bag*, 190, 195.
Loftus, Mary, *aft.* Sotcher, 122.
Logan family, 47, 86.
Logan, Hannah, 48.
London, 2, 29, 39n, 42, 74, 138n.
London Y.M., 46, 47.
Long Island, 27, 28.
Long, Walter, 104.
Longacre, 138n.
Longstaff, G. B., *Langstaffs*, 31n.
Longstreth Family Records, 20.
Lonsdale, H., *Worthies*, 33.
Looe, 145, 146.
Loscoe, 61.
Lotherington, Ann, 37.
Lowe, Sarah, 84.
Lower, Dr. Richard, 30.
Lower, Thomas, 73n-75.
Lowther, Anthony, 30.
Lucas, Nicholas, 43.
Ludgater, Thomas, 43.
Ludwharn, ——, 112.
Lundy, Benjamin, 89.
Lurgan, 37, 48.
Luton, 72, 79, 141.
Lynam, John, 62.
Lynch family, 39, 114.
Lynchburg, 39, 114.

McKnight family, 193.
McMurray, W., *Two City Parishes*, 119.
Macewen, A., *Antoinette Bourignon*, 82, 190n.
Macnaughton, W. A., 105n, 109, 113.
Maddison, Dorothy, 38.
Majolier, Louis, 150.
Mallerstang, 20.
Mancetter, 2, 44, 86.
Manchester, 2, 44, 84, 86.
Mannock, Ann, 64.
Mannock, John, 63.
Mansfield, 44.
Marazion, 146.
Market Jew, 146.
Marks, Thomas, 141.
marriage, 44, 93, 194, 195.
Marsh, Edward, 79.
Marsh Grange, 121.
Marsham, Cave, 144n.
Marsham, Margaret, 144.
Marsham, Sarah, 144n.
Marsillac, Jean, 151, 154-160, 163-166.
Marston, ——, 113.
Martendale, Scathouse, 37.
Martin, Jacob, 69, 70.

Maryland, 28, 29, 31n, 197.
Mason, Alice, *alt.* Thistlethwaite, 199.
Mason, Lieutenant, 101n.
Mason, Thomas, 70.
Mather Family, 197.
Mauburn, John, 44.
Mauburn, Mary, 44.
May, Charles, 45.
Maynard, J. G., *St. Patrick*, 35.
Mayo, Edward, 65, 66.
Mead, Dr. Richard, 30.
Meade, William, 138n.
Meadle, 64.
Meads, Sarah, 64.
Meeting for Sufferings, 46, 47, 67.
Meeting Records, 116.
Mellows, Elisha, 65.
Melvine, George, 93, 186.
Members, List of, 123.
Membership, 120.
Mennonites, 46, 47, 83.
Merryweather, 76, 77.
Mexico, 84.
Middletown, 28.
Miller, John F., 33.
Miller, Joseph, 112.
Miller, Mary, 33.
Miller, Patience, *form.* Jaffray, 112.
Miller, William, 33.
Miller, William A, 30, 32.
Miller, William F., 91, 113.
Milne, John, 184.
Milsand, J., works, 33.
Milverton, 144.
Minehead, 88, 144.
Missenden, 64.
Mitchell, William, 94.
Moate, 47.
Molleson, Christian, 92.
Molleson, Gilbert, 92.
Molleson, Jean, 98.
Monck, General, 37.
Monk Hesledon, 182, 183.
Monkhouse, Joshua, 17.
Monmouth, Duke of, 73.
Montrose, 94, 96-98, 187.
Moore, John, 183.
Moore, Thomas, 73.
Moorfields, 25.
Moravians, 88.
More, Dr. Henry, 7-16, 49-55.
Morganwg, Iolo, 4.
Morland, Isaac, 183.
Morley, Elizabeth, 144.
Morning Meeting, 46.
Morpeth, 184.
Morris, Jane, 120.
Morris, Robert, 120.
Morten, Mary, 64.
Mowbray, 44, 45.
Muchells, 92.
Mudd, ——, 73.
Muggletonians, 62.
Mumford, 67.
Murray, Earl of, 48, 93.
Murthiel, William, 18.
Murthwaite, Thomas, 19.
Murthwaite, William, 19.
Muschamp, Robert, 118.
Musgrave, 20.
music, 104.
Myers, Albert C., 42, 46-48, 90, 117, 120, 142!
Nantucket, 28.
Naseby, 20.
Nayler, James, 15, 37, 42.
Neale, Samuel, 98.
Neath, 5.
Needham Market, 70, 71.
Nelson, Lieut.-Col., 103.
New Bridge, 68.
New England, 27.
New Jersey, 89, 122.
New York, 27.
Newcastle-on-Tyne, 80.
Newman family, 37.
Newman, Josiah, 37.
Newquay, 146.
Newry, 88.
Nicholson MSS., 142.
Nicoll, James, 79.
Norfolk, 58, 144.
North Carolina, 28, 38, 84, 115.
North, Richard, 132.
North Walsham, 89, 144, n.
Northampton Independent, 119.
Northamptonshire, 150.
Northill, 55n.
Northumberland, 93.
Norwich, 5, 45, 68, 69, 84, 89, 144.
Nottingham, 50n, 145, 191.
Nottingham, Earl of, 11.
Nottinghamshire, 44, 62.

oaths, 65n, 133, 134, 146.
Ocean Grove, N.J., 197.
obituary, 3, 48, 135, 200.
O'Brien, R. B., *John Bright*, 197.
Odes and Psalms of Solomon, 35.
Odingsell, Mary, 64.
Old, John, 134.
Old Loughlan, 68.
Old, Mary, 134.
Old, Richard, 134.
Olive, Joyce, 64.
Oliver, Daniel, 30, 31.
Oliver, Francis W., 30, 31.
Orkneys, 93.
Ormston, Charles, 113.
Orton, 18.
Orton, Martha, 64.
Osman, Thomas, 141.
Outsides, 20.
Overton, 18.
Owen, William, 66.
Owtram, Dr. Henry, 7.
Oxford, 32, n.

P——, J., 74.
Pace, John, 183.
Padley, Benjamina, 182.
Palmer family, 37.
Panmure, Earl of, 48.
Park, 138n.
Parke, James, 40.
Parker, Alexander, 73, n, 140.
Parker, Henry, 79.
Parkin, Edward, 98.
Parkin, Elizabeth, 18.
Parkin, William, 18.
Parnell, James, 37, 38.
Parr, 146.
Parry, Lewis, 3.
Parsons, John, 194.
Patrick, Mary Anna, 193.
Patriot, The, 37.
Patroclus, Verus, 105n.
Patton, James, 185.
Paul, John, 60.
Payne family, 38.
Payne, Dorothy, 38.
Payton, Catherine, 145, n.
Pearson, Anthony, 182.
Pearson, Hannah, 183.
Peckover, Edmund, 145, n.
Peckover, Lord, 82.
Pedigree Register, 120.
Peel, 138n.
Peganius, ——, 50, 51, 53.
Pemberton, Phineas, 197.
Pengelly, William, 30.
Penington family, 15.
Penington, Isaac, 14, n, 30, 198.
Penington, Mary, 64, 198.
Penington, Mary, 90.
Penn, Sir William, 25.
Penn, William, 4, 8, 10, 14, 15, 30, 31, 33, 42-44, 47, 50, 51, 54, 73-75, 89, 90, 120, 142, 195.
Penn, W., works, 9, 15, 117.
Penney Norman, 39, 84, 122, 150, 199.
Pennsylvania, 4, 27, 29, 31n, 42, 44, 46-48, 89, 142, 191, 197.
Pennsylvania at Jamestown, 120.
Pennsylvania, Genealogical Society of, 104, 119, 122, 194.
Pennsylvania, Historical Society of, 117.
Pennsylvania Society, Year Book of, 120.
Penryn, 146.
Penzance, 146.
Peocock, Leonard, 132.
Pepys, S., *Diary*, 25, 26.
Pharmaceutical Journal, 196.
Phell, Lydia, 4.
Phelps, ——, 57, 58.
Philadelphia, 27-29, 38, 42, 48, 50, 104, 136n, 192, 192.
Philadelphia Discipline, 197.
Philadelphia M.M., 104, 119, 194.
Phillips, Catherine, *form.* Payton, 145, n.
Phillips, Daniel, 47.
Phillips, James, 31n.
Phillips, M., *Banking*, 17.
Phillips, Richard, 30.
Phillips, William, 30.
Philipotts, E., *Secret Woman*, 9n.
Pickering, ——, 34.
Pickett, John, 63.
Pierce, ——, 53.
Pietists, 136-138.
Piety Promoted, 2n, 145n.
Pigott, Robert, 5.
Pinder family, 16, 20.
Plato, 12.
Platonists, 6-8, 52n.
Pleasants family, 39.
Plotinus, 12.
Plumin family, 43.
Plymouth, 145, 146.
Pole, John, 194.

Pollard, W., 58.
Pontypool, 5.
Poole, 75, 77.
Poole, Dorothy, 119.
Poole, Thomas, 119.
Popham family, 12.
Pordage, ——, 54.
Port Isaac, 145.
Portishead, 144.
Poulner, 76.
Preparation for Service, 84.
Preston Patrick, 182.
Prestwood, 63.
Prichard, James C., 30.
Pritchett, ——, 77.
Proud, R., *History*, 47.
Providence, 28.
Pryor family, 36, 141.
Pryor, Mary, 82.
Pumphrey Pedigree, 37, 89.
Pumphrey, Thomas, 80.
Purdie, Samuel A., 84.
Puttell, Christian, 137.
Pye family, 83.

Quaker Baron, 82.
Quaker Biographies, 82, 89.
Quaker Calendar, 37.
Quaker Post Bag, 190, 195.
"Quaker Whisky," 80.
Quakerdom, Lays of, 38.
Quakeriana, 40.
Quakers Yard, 3.
Quare, Daniel, 46.

R——, R——, 21.
Radcliffe Guardian, 119.
Ragley, 7, 11-15, 30, 49.
Raikstraw, Reginald, 20.
Rait, David, 95.
Rakeshaw, William, 194.
Ranelagh, Lady, 51n.
Ranfurly, Lord, 120.
Ransom, Francis, F.C.S., 196.
Ransom, William, 196.
Ransome family, 89.
Ransome, John, 144, n.
Ranter, 50n.
Rathbone family, 83, 143.
Ravenstonedale, 18, 145.
Rebanks, Ma——, 183.
Rebanks, Thomas, 183.
Reckless family, 191-194.
Reckless, John, 191-194.
Recklesstown, 191.
Redburn, 141.
Redemptioners, 142, 197.
Redruth, 90.
Reeve, Samuel, 55.
Restalrigg, 48, 86, 87.
Revell Family History, 196.
Revue des Deux Mondes, 33.
Reynolds, Mrs. F., *Forsythe Way*, 196.
Reynolds, F. B., *Equipment of Teachers*, 81.
Rhoades, Thomas, 134; see Roads.
Rhode Island, 27, 28.
Richards, Thomas, 113.
Richardson family, 37.
Richardson, John, 28.
Richardson, J., *Furness*, 3.
Richardson, Richard, 74, n.
Richmond, Ind., 197.
Riddings, 61.
Ridgway, H——, 22.
Rigg, Isaac, 183.
Ringwood, 76, 77.
Ripley, 61.
Ritson, Mary, *aft.* Ellwood, 44.
Roads family, 61; see Rhoades and Rodes.
Roberts, R. A., 190.
Robertson, Elizabeth, 110, 112.
Robertson, John, 105, 108.
Robertson, Thomas, 2.
Robinson, Isabel, 183.
Robinson, John, 34, 141.
Robinson, Patrick, 97.
Robson family, 143.
Rodes, Sir John, 190, 195.
Rodes, Martha, 195, see Rhoades.
Rogers, W., works, 2.
Rogerson, James, 18.
Rood, Thomas, 97.
Ross, 21-23, 97, 103.
Routh family, 143.
Rowlandson, Ann, 183.
Royal Society, 30, 45, 88.
Roydon, 47.
Russell, Sarah, 64.
Rüst, Nicholas, 136-139.
Rutter, Dr. John, 63.

sacraments, 18, 28.
Saffron Walden School, 81.
St. Albans, 113, 141.
St. Austell, 145.
St. Germains, 145.
Salisbury, Earl of, 73.
Salkeld, Francis, 37.
Salkeld, John, 19.
Salter, Rebecca, 64.
Salthouse, Robert, 140.
Salthouse, Thomas, 140.
Sampson, Ralph A., 30, 31.
Sanders, Damaris, 63, 64.
Sanders, Henry W., 77.
Sandford, 19.
Sands, David, 69, 70.
Sandwich, 28.
Saull, John, 45.
Saull, Robert, 45.
Savery, William, 82.
Savoy, 138n.
Scaife family, 19, 20.
Scandrett family, 36.
Scarborough, 2.
Schimmelpenninck, Mary A., 36.
Schofield, D., *Wyresdale*, 83.
Schwarz, Rudolph, 118.
Scollop, 69.
Scoryer, Richard, 45, 46.
Scotland, 37, 39, 47, 49, 86, 89, 91-98, 105-113.
Scott, James, 96.
Scott, John, 96.
Scott, Sir. W., *Peveril*, 25.
Scudder, V. D., *Woolman*, 81.
Searson, Edward, 62.
Seignobos, C., *History of Civilisation*, 80.
separations, 121.
Sewel, W., *History*, 26n.
Sewell family, 37.
Sexton, Katherine, 64.
Sharp, Archbishop, 7, 53, n.
Sharp, Isaac, 37, 118.
Sharpless, I., *William Penn*, 120.
Shaw family, 20.
Sheldrake, Ezekiel, 43.
Shepherd, Richard, 115.
Sheriff Brae, 87.
Sherlock, Dr., 10.
Shrewsbury, Amer., 28.
Shorthouse, J. W., *Inglesant*, 89.
signs, 94.
silence in worship, 132.
Silver, James, 93.
Sims, John, 45.
Sippell, Pfarrer, 118.
Six Weeks' Meeting, 46, 137n.
Skeen, John, 93.
Skene, Jean, 111.
Skene, Lillias, 110.
slavery, 65-67, 89, 114.
Smith, C. F., works, 6, 150.
Smith, Elspeth, 92.
Smith, Captain John, 34.
Smith, J., *Catalogue*, 5, 10, 42, 89.
Smith, Josiah, 43.
Smith, Margaret, *aft.* Molleson, 92.
Smith, Matthew, 61.
Snead, Richard, 36.
soldiers become Quakers, 37, 57.
Somerset, 88, 141.
Sotcher, John, 122.
South Carolina, 65-67.
South Wales M.M., 3.
Southall, John E., 81n.
Southampton, 76.
Southwark, 46, 144.
Spark, Alexander, 94, 96.
Spark, William, 93, 95.
Sparkes family, 37.
Spavold, Samuel, 144, n.
spelling, 42.
Spence MSS., 24.
Spitalfields, 82.
Splatt, Sarah, 145.
Spott, Jane, 45.
Springall family, 5.
Springett, Mary, *aft.* Penington, 198.
Springett, Sir William, 198.
Stackhouse, J. Foster, 198.
Staffordshire, 11.
Stagg, Jean, 113.
Stagg, Sarah, 113.
Stahelin, M., *George Fox*, 33n, 118.
Stainmore, 18, 19.
Standley, Thomas, 132.
Stanley, Edmund, 39.
State Papers, 1, 99.
Steevens, S. H., in *F.Q.E.*, 12n.
Stevens, Ann, 63, 64.
Stonehaven, 93, 94, 97, 105n, 113.
Storer, John, 145, n.
Storrs, William, 61.
Story family, 82n.
Story, Thomas, 45, 82, 98.
Strangman, J. Pim., 43.
Stroma, Isle of, 93.
Stubbs, Mary, 34.
Studhaux, 141.
Sturge, Charlotte, 113.
Sudbury, 43.

Suffolk, 39n, 43, 98, 144.
Sumatra, 31n.
Sundry Ancient Epistles, 137n.
Sussex in Great Civil War, 198.
Sutton, Charles W., 2.
Swansea, 5.
Swarthmoor Hall, 40, 140.
Swarthmore MSS., 2, 26, n, 142.
Swinton, John, 61-63, 93.

Tallack, W., *Platonists*, 8.
Tarves, 105n.
Taunton, 88, 144.
Tavistock, Lord, 55.
Taylor, John, 66.
Taylor, Joseph, 47.
Taylor, Thomas, 6.
Terrill, Anne, *aft.* Lynch, 114.
Thistlethwaite Family, 199.
Thomas, Anna B., 36.
Thomas, Jenkin, 3.
Thomas-Stanford, C., *Civil War*, 198.
Thomasson family, 119.
Thompson, Agnes, 19.
Thompson, John, 19.
Thompson, Liddy, 141.
Thompson, Silvanus P., 30, 31, 80.
Thornton, Dr. William, 39.
Thurloe, J., *State Papers*, 101n.
Tillotson, Archbishop, 10.
Tilquhillie, 92.
Tithes, 199.
tobacco, 114.
Todd, John, 38.
Todd, Susanna, 64.
Toft MSS., 27.
Toleration Act, 62.
Tomlins, 63.
Tompson, Elizabeth, 64.
Topsham, 145.
Tre-Harris, 5.
Tredway, Mary, 64.
Trefurhyg, 4.
Tregelles, J. Allen, 90.
Tregelles, Dr. S. P., 4n.
Trumper, Ann, 64.
Trumper, Ralph, 63.
Tuke, S., *Five Papers*, 46.
Tullow, 23.
Tupton, 61.
Turner, G. Lyon, 20.
Turrold, Robert, 67, 79.
Tylor, Edward B., 30, 32.

W——, J——, 21.
Wadebridge, 145.
Waingroves, 61.
Waite, John, 45.
Wakefield, Joshua, 70.
Waldegrave, Francis, 43, 44.
Waldenfield, Mary, 39, n.
Waldenfield, Samuel, 39, n. 43.
Waldonian, 81.
Wales, 3, 135.
Walker, John, 37.
Wallace, David, 96.
Wallace, James, 96.
Wallace, William, 113.
Waller, Hardress, lieutenant, 57, 102, n.
Walmsley, Elizabeth, 64.
Waltham Abbey, 141.
Walton, Cumb., 89.
Walworth, 6, 89.
Wandsworth, 45, 46, 144.
Wapping, 6.
Warcopp, 19.
Ward, R., *More*, 7, 10, 11, 16.
Waring family, 135.
Waring, E., *Morganwg*, 4n.
Waring, Letitia, 135.
Warminghurst, 90.
Warner, Simeon, 46.
Warrel family, 54, n.
Warrington, 24.
Warwick, 145.
Warwickshire, 7.
Washington, 39.
Washington, George S., 38.
Wateby, 20.
Waterford, 21, 22, 24, 57, 69-72.
Watford, 64.
Watkins, Edward, 44, 61.
Watson, D., 68.
Watson, Mary, *form.* Fothergill, 21-24, 68-72.
Watson, Robert, 24.
Watson, Sally, 69.
Webb, M., *Fells*, 25, 26, 121.
Webster, Joshua, 70.
Webster, William, 141.
Welch, Sarah, 64.
Wellington, Som., 32n, 122, 144, 199.
Were family, 122, 144, 199.
Wesley, John, 47.
West, Benjamin, 120.
West Jersey, 43.
West, William, 67.
Westcombe family, 37.
Western Shore, 29.
Westminster, 138n.
Westmorland, 2, 18, 141, 145, 146.
Weston, Bucks., 64.
Wexford, 21-24, 68, 70.
Wharton, Thomas, 18.
Whetstone, Robert, 103, n.
Whitby, 37, 89.
White, John, 98, 141.
White, Kathleen, 64.
White Lee, 61, 62.
White, Peter, 132.
White, William, M.D., 33.
Whitehaven, 33.
Whitehead, George, 25, 74, n, 138n.
Whitehead, John, 73, n.
Whitfield, Henry, 20.
Whitfield, Isabella, 20.
Whiting, John, 44, 47.
Whitley, William T., 34.
Whitten, Wilfred, 44.
Whittenbury, Mary, 98.
Whittier, In Memory of, 120.
Wicklow, 22, 23.
Wigan, 44.
Wigan, J., *Antichrist*, 86.
Wilkinson family, 83.
Wilkinson, Jane, 20.
Wilkinson, Thomas, 45.
Wilkinson and Story, 143.
Willan, Richard, 2.
Willan, Robert, M.D., 45.
Willan, Thomas, 141.
Williams, Edward, 4.
Williams, Mary E., 181.
Williams, Peter, 67.
Willis, Jeremy, 55.
Willmott, James, 132.
Willmott, Mary, 88.
Willmott, William, 88.
wills, 3, 43.
Wilmer Family, 20, 60, 62.
Wilson, Anthony W., 141, 146.
Wilson, Henry Lloyd, 122.
Wilson, James, 98.
Wilson, Thomas, 98.
Wilson, William, 35.
Wiltshire, 12, 76.
Winch, Thomas, 141.
Winchester, Isaac, 107, 108.
Winchmore Hill, 39n.
Windgreaves, 61.
Winston family, 38.
Wisbech, 82.
Wistar, Thomas, 82.
women's meetings, 63.
Wonderful Year, 37.
Wood family, 119.
Wood, A., *Athenæ Oxonienses*, 10.
Wood Green [?], 113.
Woodbrooke, 35, 83.
Woodcock, Samuel, 69, 70.
Woodnutt Visitor, 80.
Woolley, William, 62.
Woolman, John, 81, 82.
Worcester, 73, 75, 145
Worcestershire, 53n, 75, 79.
Worminghurst see Warminghurst.
Wright, Dorothy, 20.
Wright, Thomas, 20.
Wycombe, 64.
Wyresdale, Hist. of, 83.

Yatton, 88.
Yoakley, Michael, 39n.
York, 27n, 33.
York River, 28.
Yorkshireman, The, 144n.
Yorkshire 1905 Committee, *Leaflets*,
Young, Dr. Thomas, 30, 31.

ADDENDA TO INDEX OF VOL. VII.

To face p. 208.

Satterthwaite, Margaret, *aft.* Reckless, 191.
Scott, John, 188.
Seaman family, 193.
Seamen, Ruth, 183.
Sedgwick, 182, 183.
separatists, 195.
Sewell, Philip Edward, 197.
Sherborne, 150.
Shreve, Captain Richard, 193.
Shreve, Colonel William, 193.
Sill, Richard, 183.
Skipton, 196.
Smith, Abigail, 183.
Smith, C. Fell, 150.
Southeby, William, 194.
Sowle, Tace, 195.
Spark, Alexander, 187.
Springhall, 186.
Stacy, Mahlon, 191.
Stacye Family History, 196.
State Papers, 150.
Stevenson, Edward, 193.
Stewardson, George, 183.
Stonehaven, 187.
Story, Thomas, 182.
Submission, ship, 197.
Suffolk, 150.
Sutton, Richard, 194.

Tallman family, 193.
Theobalds, 189.
Toft, Joshua, 182.
Tompkins, John, 195.
Trenton, N.J., 196.
Tuke, Sarah, *aft.* Grubb, 156n.

Ulverston News, 3.
Upperside, 64.
Ury, 91-98, 113, 184, 185.
Ussher, Elizabeth, 21.
Ussher, John, 21.

Valadi, Marquis, 6.
Valentine, Isaac, 108.
Vaughton, John, 138n.
Vaux, George, 65n.
Vinegar Hill, 24, 68.
Virginia, 28, 31, 38, 39, 114.
Virginia, Exiles in, 82.
Visitations, 18.
Vivers, Ann, 64.
Vivers, Edward, 75.
Voltaire, F. M. de, 144n.

Wakefield, Mary, 183.
Walker, Henry, 196.
Waller, Edmond, 195.
West Jersey, 191, 196.
Westmorland, 183.
Whitehead, George, 181, 195.
Whitewater Celebration, 197.
Williams, Mary E., 181.
Williamson, Ann, 183.
Williamson, William, 183.
Wilson, Isaac, 183.
Wilson, James, 182.
Wilson, Rachel, 183.
Woodruff, Aaron D., 193.
Woodward family, 192.
Wright, John, 191.

Yeamans, Isabel, 195.
York, 156n.
Yorkshire, 191.

3015